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THE

MISSIONS AND MISSIONARIES

OF

CALIFORNIA

BY

FR. ZEPHYRIN ENGELHARDT, O. F. M.

AUTHOR OF

"The Franciscans in California"
"The Franciscans in Arizona"
"The Holy Man of Santa Clara"

INDEX TO VOLS. II-IV

El alma de la historia es la verdad sencilla. ' Palóu, Prol. de la Vida

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In a work of this kind, notwithstanding scrupulous care, it is scarcely possible to avoid all mistakes. It is hoped, however, that errors may not be so numerous nor so important as to cause difficulties.

INDEX

A

Abád, Santiágo, ii, 121
Abalórios, Indian money, beads, ii, 619
Abandoned Missions, iv, 324, 370, 372, 373, 445, 465-466
Abella, Fr. Ramón, ii, 625;–iii, accompanies expedition, 27;-on Indian mortality, 29-30;-demands rights for Indians, 186-187;-refuses oath, 243-244;-ment., 31, 57, 160, 220, 270, 273, 445, 452;–iv, death, 279;-ment., 41-42, 102, 115, 237, 295, 327;-autograph, iii, 186
Ábrego, José, iv, 127, 472, 477, 481, 506
Absolute power, Mission Fathers had no, ii, 616-617
Absolute subjection of Fathers planned, ii, 314, 417, 422-424
Abstinence from flesh meat, iii, 160-161
Absurd charges, iv, 420-422
Abuse each other, Pico and Castro, iv, 487-488, 491-494
Abuse of power, ii, 442-443, see Neve, Echeandía, Figueroa, Pico, Secularization
Abusing decree of Spanish Córtes, iii, 348
Acapúlco, ii, 3, 441, 486;–iii, 16, 17, 53, 73, 253, 442, 513;–iv, 176, 269
Acayucán, Oaxáca, ii, 342
Accent on Spanish names, ii, p. vi
Accolti, Rev. Michael, S. J., iv, 627, 677, 680-681
Accommodations, poor, see Bishop Diego, Fr. Durán, Fr. Ibárra, Fr. Quíjas, Fr. A. Reál, Bishop Alemany
Accountability for wrongs to Indians, iv, 111
Accounts of friars scrupulous, ii, 580;–iii, 249
Accusations, false, ii, 277, 346;–iii, 461;–iv, 7, see Calumnies
Accusations, fortunate, ii, 459
Achievements of the Missions, see Success, Tabular Reports
Acorns as food, ii, 53
Acosta, Fr. Natividad, iv, 676
Act, last, in the Mission drama, iv, 470
Activity of Fr. González Rúbio, iv, 676-677
Additional taxes on Indian Missions, iii, 225
Administration of friars successful, see Success
Administrators installed, iii, 546-548, 577;-one faithful, iv, 133-134;-Vallejo disgusted, 139;-insolence of, 142-147;-abuses of, 163;-supplanted by mayordomos, 164
Admission, reluctant, of Pio Pico, iv, 17-18
Admission of California into Union, iv, 661
Adóbes, or sundried bricks, ii, 247, 560-561
Adoratório ceremonial, ii, 37
Adrián VI, Pope, iii, 46;–iv, 304
Adultery among savages, ii, 240
Adults, regarded as in Missions, ii, 299, 449, 619
Advantage taken of missionaries, iii, 444
Advice, churlish, of Figueroa, iii, 561-562
Affection of friars for Indians, iv, 454, see Fr. Serra, Fr. Durán;-of neophytes for friars, ii, 277-278;–iv, 13
African Moors less bad than Mission enemies, iv, 111
Afternoon services, Sundays and holydays, ii, 256
Ágatha, St., ii, 397
Agatón, Indian, iv, 452
Age of paisano chiefs, iv, 54
Agents, Indian, frequent drawbacks, iv, 596;–first in California, iv, 654-657
Aggeus, Old Testament Prophet, iv, 49
Aggravating case, iv, 603-604
Aggravating circumstances, ii, 291, 330-335, 384
Agreda, Mother Mary, ii, 101
Agreeable surprise for priests and Indians, iv, 596
Agreement between Franciscan Colleges, iii, 407

Agreement for holy Masses, ii, 67, 170;–iii, 451, 453;–iv, 708-709
Agriculture at the Missions, ii, 7, 83, 219, 258, 262, 594-595;–iv, 532-535.
Agriculture among the settlers, see Settlers, Colonists.
Agriculture, Neve would eliminate in Missions, ii, 332
Agua Caliente, ii, 175;–iv, 571, 642
Agua Caliente, or Jacopin (Warner's Ranch), iii, 143
Agua de los Alisos, ii, 32
Aguardiente, ii, 576-577, 592
Aguas Calientes Convention, iv, 795-796
Aguichumú, Cañada de, iv, 261, 735
Águila, Mexican periodical, iii, 267
Aguírre, José Antonio, iv, ment., 129, 174, 220, 226, 232, 241, 257, 519;-marriage of, 230;-tithe collector, 247.
Aguírre, Juan Bautista, ii, 164-165, 180, 202, 319, 321, 395
Agurto, Rev. Maximiano, iv, 690
Agustin I, Emperor of Mexico, (Iturbíde), iii, 159.
Aid refused to Fr. Garcés by Rivera, ii, 196
Ailments most common among the friars, ii, 533.
Ailments of the Indians and soldiers, ii, 608-609.
Aim of the missionaries, ii, 242;–iv, 527-528;-of Missions, iii, 120
Aim of turbulent Indians, iii, 481
Aim of Mission enemies, iii, 481;-556-557, see Pico, Echeandía
Ajata, or Las Llagas, iii, 143
Alabado, ii, 128, 147, 175, 192, 254, 369, 627
Alajulápu, Mission site, ii, 600
Alamán, Lúcas, ii, 650;–iii, 195, 208-209, 346, 373, 468-470, 517
Alameda, Cal., ii, 96, 181, 503, 506
Alameda County, iii, 647
Alameda Creek, ii, 96, 492, 516
Álamo, Fr. Antonio, ii, 626; iii, 51, 53
Álamo, Reál del, ii, 41
Álamo, Texas massacre, iv, 19
Álamos, Sonora, ii, 366;–iii, 161
Alánge, Cabinet Minister, Spain, ii, 457
Alarcón, Hernando de, ii, 193
Alaska Indians, ii, 642
Albérni, Pedro de, ii, 465, 516, 532
Alcaldes, Indian, ii, 336-346, 426, 540-543;–iii, 397, 455, 487;–iv, 448, 683
Alcaldes, Mexican, refuse to serve under U. S. flag, iv, 562
Alcina, Fr. José Maria, iv, 718
Alégre, Francisco X., S. J., iv, 190
Alégre, Fr. Miguel de la Cruz, iv, 711-712
Alemany, Most Rev. José Sadoc, O. P., iv, appointed Bishop, 666-668;-welcomed at San Francisco, 682;-at Santa Barbara, 683-684, 688;-first pastoral, 684;-names Fr. González vicar-general, 684, 693;-at Monterey, 684-687;-wants Fr. González to stay, 697, 712;-assigns Notre Dame Sisters to San José, 689;-grants Sta. Clara to Jesuits, 691;-convokes first synod, 692;-not recognized by Mexico, 670, 671, 694;-at Baltimore Council, 694;-goes to Mexico, 694;-demands not allowed, 694;-returns to California, 695, 696;-first ordinations, 696;-secures Sisters of Charity, 697;-made Archbishop, 710-711;-orders books restored to Franciscans, 709;-affection for the Franciscans, 705, 709;-assists in founding their college, 700-705;-convokes first synod of the archdiocese, 713;-ordains priests, 716;-installs Bishop Amát, 717;-veneration for Fr. J. J. Jimeno, 719-720;-prosecutes and wins Mission Land Case, 732-733, 745;-ment., 673, 692, 693, 706, 707, 709, 711, 712, 731, 816
Alert, The, ship, iv, 84
Aleutian Islands, ii, 438
Alexander VI, Pope, ii, 460, 670-671

Alexander, Cyrus, iv, 415-416
Alípas, Gervásio, iv, 34
Alisguey, land grant, iv, 261, 735
Allegiance, oath taken, iii, 148-149;-refused, 243-245, 268-273;-see Fr. Sarría, Fr. Durán.
Allegiance to governments, iv, 30
Alleged assembly meeting, April 13, 1846, iv, 757-758, 771
Allen, James, iv, 589
All Hallows Seminary, Ireland, iv, 708, 716
Allowance to Fr. Cavallér at Mission San Luis Obispo, ii, 103
Allowance to missionaries, ii, 84, 219;–iii, 53, 55
Allowance to Governor Solá, iii, 150-151
All to all, friars, ii, 383-384
Alméjas Point, ii, 49
Almonte, Juan, iv, 481
Alms, stipends regarded as, ii, 529;–iii, 545, see Stipends
Almúd, dry measure, ii, 103, 113, 512, 554
Alone, friar at a Mission, ii, 424, 524
Alonso, Fr. Bernardino de, iv, 712
Alric, Rev. Henry, iv, 690
Altanería Española, ii, 671
Alta California, iv, 668-669, 703
Altar wine, iii, 571, see Wine
Alterations at Missions to be avoided, ii, 630
Altimira, Fr. José, iii, 56, 84;-founds Mission Solano, 175-184;-refuses oath, 244;-flight, 254-258;-ment., 232, 252, 259, 277, 295, 301, 323, 407, 510, 530, 597, 600, 656;-autograph, 181
Alto de Jumín, ii, 48
Álva, Spanish Minister, ii, 317
Álva, Dr. Manuel de, iii, 604-605
Alvarado, Francisco Maria, fined for flogging Indian, iv, 140;-sponsor at Confirmation, 228
Alvarado, Joaquín, iii, 306
Alvarado, Juan Bautista, glimpse of character, ii, 56;–iii, 107, 159;-hoaxed Hittell, 232;-secretary to assembly, 252, 365;-harangues San Miguel Indians, 351;-veracity, 254, 258, 552;-ment., 281, 301, 323, 350, 356, 359, 365, 372, 510, 530, 535, 597, 600, 656;–iv, ment., 5, 15, 38, 50-58;-veracity, 40;-takes oath as governor, 59;-not recognized south, 60;-at Santa Barbara, 60-65;-plans revolt under new flag, 64-65;-at Los Angeles, 66;-recognized by Mexican Government, 75-76, 123-124;-pledged against the Missions, 99;-ment., 73-76, 79, 91, 92, 96, 99, 104, 112, 118, 120, 124;-versus M. Vallejo, 125-128, 268-269;-married, 125;-versus Graham, 128-129;-rule of plunder, 131-135;-reglamento on Missions, 142-145, 163-169, 175;-disgusts Hartnell, 184;-ignores Supreme Government decrees, 268;-made colonel, 269;-to Bishop Diego, 226, 232-233, 236;-addicted to liquor, 268;-his troopers plunder Mission Santa Clara, 360-361;-treachery to governor, 423-424;-delegate to congress, 472;-ment., 156, 177, 203, 271, 273, 285, 307, 309, 318, 320, 325-327, 331, 332, 335, 364, 367, 420, 437, 481, 485, 491, 492, 502, 504, 576, 594, 684;-purchases San José Mission land, 507;-on Vallejo, 546;-absurd charges, 783-784;-apt pupil of Voltaire, 784, 789-791, 794;-shameless letter to Fr. Durán, 784-787;-his spy system, 784;-his "Historia," 783;-ment., 747-749, 753, 770, 777-779, 781, 782, 817;-autograph, 62
Álvarez, Fr. Francisco, iv, 722
Álvarez, José, ii, 474
Álvarez, Juan, Mexican President, iv, 699
Alvírez, soldier, iii, 295
Alviso, Ignácio, iv, 134, 177
Alviso, Nicolás, iii, 251
Amadór, José Maria, iv, 177
Amadór, Pedro, ii, 492, 494, 506-507;–iii, 146
Amadór Valley, ii, 99
Amát, Rt. Rev. Thaddeus, C. M., iv, first Bishop of Monterey, 711;-installed, 717;-at

Santa Barbara, 717;-at Los Angeles, 717-718;-pastoral letter, 717-718;-secures Sisters of Charity, 718;-exchanges Mission for parish in Santa Barbara, 720;-ment., 712, 816
Amazed Superiors, iii, 64-66, 178-180
Amazing confession of a writer, iv, 806, 808
Amazing statement of Solá, iii, 135
Ambas Majestades, ii, 604
Ambitious paisano chiefs, iv, 475-476
Ambition of Pio Pico gratified, iv, 508-509
Ambris, Rev. Dorotéo, iv, ordained priest, 412;-ment., 227, 228, 258, 263, 282, 516, 617, 618, 685;–autograph, 618
Ambrósio, Indian rebel, iii, 13;-iv, 311-312
American flag raised at Monterey, iv, 551-552;-at San Francisco, 555;-at Santa Barbara, 558;-at Los Angeles, 561;-at San Diego, 561
American husbands preferred, iv, 414
American River, iv, 545, 611
Americans, why Fr. Durán dreaded their coming, iv, 114;-came fifteen years too late to save the Missions, 596;-respect for Church property, 581-582, 589;-sympathy for the Indians, 644;-in Texas, 71
Amésti (Pinto) Lake, ii, 47
Amestoy, Fr. Márcos, iii, 47
Amnesty granted, iii, 467;–iv, 75, 578
Amorós, Fr. Juan, ii, 647;–iii, 19;-bitter complaint, 81-82;-protests suppression of Mission, 176;-refuses oath, 244;-with children, 612;-death of, 451;-ment., 155, 180, 182, 272, 465, 560
Amuscopiabit, San Gabriel de, iii, 39
Amount Bishop Diego received from Pious Fund, iv, 245, 247
Ampúdia, Pedro, iv, 481
Amúrrio, Fr. Gregório, arrives at San Diego, ii, 127, 128;-chaplain of ship, 131;-assigned to San Juan Capistrano, 168-169, 186, 210, 214-215
Amusements at Missions, ii, 235-236, 254-256, 263, 559, 564-567
Amusing episode, iii, 572
Anarchy in California, iii, 366, 402, 438;-iv, 113
Ancestors of Pio Pico, iv, 634
Anchor, the lost, ii, 65
Anderson, Rev. Fr. Peter Augustine, O. P., iv, 628, 667, 696
Anderson, Dr. Stephen, iii, 283, 290, 302
Andrés, Fr. Juan, ii, 12, 61
Andrés, insufferable Indian, ii, 508;–iii, 13
Andrés, Indian alcalde, iii, 197, 199, 206
Anecdote by Fr. Sarría, iii, 43
Angayaba, San Joaquin y Santa Ana de, iii, 39
Angel de Guarda, or Custodio, Punta del, ii, 49
Angel Island, ii, 164, 166, 625;–iii, 27;–iv, 208
Angeles, Fr. Francisco de los, iv, 303
Angelus Bell, ii, 354;–iii, 200
Anian, Strait of, ii, 439
Animosity of Vallejo for Fr. Durán, iv, 773-777
Animosity of Rivera to friars, ii, 183
Animus of Mexican Government, iii, 238
Animus of Gov. Neve, ii, 286
Añino, Rev. Francisco de Paula, ii, 440
Annual reports, first, ii, 446
Annual Retreats, ii, 630
Anomalous relations, ii, 430-431
Año Nuevo, Point, ii, 41, 48
Ánsares, Llano de, ii, 49
Answers to fifteen governmental questions, ii, 551, 553-582
Antedated land titles, iv, 504-505, 725
Antelopes, ii, 31, 203
Antero, Indian, iv, 452
Anti-American declaration and signers, iv, 481
Anti-Christian France, Mexico, Portugal, iv, 662
Antipathy of paisanos for Mexicans, iv, 411, 416-418, 422, 428, 485

Antonio, Gov. Arrillaga's Indian servant, iii, 8
Anxiety of missionaries, chief, iii, 167
Anza, Col. Juan Bautista, heads expedition, ii, 125, 131, 134-139;-sponsor at Baptism, 136, 178;-arrives at Monterey, 137;-meets Rivera, 171-172;-again at Monterey, 179;-at San Francisco Bay, 180-182;-offended by Rivera, 184-185, 189;-ment., 164, 188, 191, 195, 196, 199, 201, 281, 350, 352, 620, 666, 667
Anzar, Fr. José Ant., iii, arrives at San Gabriel, 407-409;-at San Luis Rey, 411, 420, 421;-at San Juan Bautista, 452, 453, 556;–iv, presidente, 297, 392;-circular, 358;-before Land Commission, 733;-retires to Mexico, 719;-ment., 237, 260, 302, 380, 394, 412, 422, 424, 427, 442, 515, 674, 685, 697, 723, 747, 749, 753-755, 793;-autograph, 748
Apaches, ii, 425;–iii, 333;-frontier, iv, 309
Apalátegui, Antonio, iv, 70
Apartments for girls at Missions, ii, 557-559, see Monjério;-for boys and youths, 559
Apologies due from Mission enemies, iv, 805
Apologize, soldiers ordered to, ii, 531
Apostle of Perú, ii, 396;-of Guatemala and Texas, 401, 425
Apostles of Christ, ii, 242-244;–iii, 116
Apostles of Mexico, iv, 303
Apostolic Briefs, ii, 312
Apostolic Colleges, ii, 222, 605
Appalling description, iii, 584-586;–iv, 98-116
Appeal of Bishop Diego to Mexican Government, iv, 253-255, 402-405;-of Fr. Durán for protection, iii, 336;-of Fr. Guardian López, 72-76, 209-211
Appeal to people by Pico to resist United States, iv, 556-557
Appearance of the San Antonio that saved California, ii, 64
Appearances, Pico wants to save, iv, 367-368
Appellations of curate, pastor, parish, etc., objected to by friars, iii, 545-546, 580
Apples, apricots, etc., cultivated at Missions, iv, 534
Applause of Indians that of schoolboys let loose, iii, 431
Application for land granted, first, iii, 640-641
Apprentices, Indian, ii, 266, 535-536;–iii, 436
Aranda, Cónde de, ii, 657
Arancél, or pricelist, ii, 574-576
Arancél, or fee system, iv, 399, 401
Aragón, Spain, iii, 626
Aranjúez, ii, 607
Aranzazú, The, ii, 437, 441-442, 486
Arath, Bishop of, iv, 612
Araujo, Francisco, iv, 34
Arce, Antonio de, ii, 121;-Francisco de, iv, 276, 481
Archbishop of Mexico, iii, 161, 321, 362;–iv, 518, 793
Archdiocesan synod decrees, iv, 713-714
Archipelago discovered, ii, 321
Architecture of the Missions, iv, 534-536
Archives, California, ii, pp. xxiv-xxvii;–iv, 182
Ardison, Stephen, iv, 234
Areche, José Antonio de, ii, 115, 121, 124, 279
Arellano, Fr. Ignácio Ramírez de, O. P., iv, 238, 259, 603, 604
Arénas, Cayetano, iv, 759-766
Arénas, Luis, iv, 508, 761-766
Arenaza, Fr. Pascuál Martínez de, ii, 542, 550
Arévalo, Fr. Manuel, ii, 375
Argüéllo, Gervásio, iii, 251
Argüéllo, José Darío, ii, comandante of Santa Barbara presidio, 451; at Monterey, 483-484; at San Francisco, 504-505;–iii, temporary governor, 10, 18;-governor, 646;-ment., 148;–iv, 688, 816;-autograph, iii, 18
Argüéllo, José Ignácio, first native priest, iii, 343
Argüéllo, Luis Antonio, leads land expedition, iii, 27, 145-

148, 155;-substitute delegate to congress, 150;-temporary governor, 158;-demands supplies, 166-167;-forbids prohibited books, 170;-aids Fr. Altimira, 175-176, 180;-convenes assembly, 185;-Indian revolt, 203-205;-calls assembly, 214-218;-delivers office to Echeandía, 224;-ment., 135, 152, 187, 194, 207, 232-234;-iv, 816
Argüéllo, Maria Concepción, iv, 688
Argüéllo, Ramón, iv, 183
Argüéllo, Santiago, ment., iii, 185, 252, 327, 332, 349, 365-366, 483-485, 556;-iv, 124, 148, 183, 226, 246, 270, 271, 309, 472, 485, 499, 501, 549;-complains of San Gabriel Mission, 637;-treachery to Fr. Durán, 784, 788;-family at S. Gabriel, 161;-differs with Figueroa, 501;-secures San Diego Mission, 507;-sides with United States, 562-565
Argüéllo, Santiago E., iv, 472
Arguments unanswerable, ii, 181
Arista, Mariano, iv, 670
Arizpe, Ramón, iii, 267-268;-iv, 419-420
Arizpe, Sonora, ii, 293, 314, 354, 356, 365, 431
Arizona, ii, 191, 264;-iv, ceded to United States, 629;-ment., 89
Arizona Missions, ii, 246
Armijo, General, iv, 788
Arming Indians disastrous, iii, 416
Armistice between Mexico and United States, iv, 629, 632, 635
Arm of the Sea (San Francisco Bay), ii, 51-53, 96, 97, 141, 142, 164, 181
Ármona, Matías de, governor of Lower California, ii, 79, 657
Army of Pico and Castro, iv, 485, 557-558
Army of United States in Mexican Capital, iv, 629
Army of West, U. S., iv, 551
Árnaz, José, purchases Mission San Buenaventura, iv, 459, 463, 507, 509-510
Arnold, Benedict, iii, 358
Aróitac, Arizona, ii, 175
Arrangement, unjust, iii, 390
Arrastradero, Cañada del, iii, 143
Arreguín, Fr. Ildefonso Maria, ii, 646;-iii, 257, 265-266, 307, 407, 464-466;-iv, 78-79;-autograph, iii, 266
Arrested, Fr. Sarriá, iii, 221-222;-Fr. Martínez, 286-288;-Fr. Mercado, iv, 423-425
Arriaga, Julian de, ii, 4, 656
Arricivíta, Fr. Juan Domingo, ii, 298, 351;-autograph, 311
Arrillaga, José Joaquín, lieutenant-governor of Lower California, ii, 442-443, 455;-as temporary governor at Monterey, 456-457;-proclamation on forest fires, 464;-to Fr. Lasuén on war fund, 465;-defends missionaries, 581-582;-golden age of Missions under, 599;-ment., 465, 469-471, 483, 562, 583, 597-598, 613-617, 621-623, 632, 646-647;-iii, death, 8-10;-ment., 646;-iv, 816;-autograph, vol. i, 527
Arrillaga, Josefa Maria, iii, 8, 9
Arrival of Fr. Serra in California, ii, 16;-of new friars, 423;-of Bishop Diego, iv, 223-227;-of first Sisters, Dominican, Notre Dame, etc., see Sisters
Arroba, or 25 lbs., ii, 38, 528, 643;-iii., 227, 555
Arrogance of José Castro, iv, 423;-of the military, iii, 39-40, 323-327;-of Neve, ii, 284, 294-318, 327-328;-of Vallejo, see Fr. Durán and Vallejo;-of Chico, see Chico
Arróita, Fr. José de, ii, 435, 471
Arroyo, Fr., see Cuesta
Arroyo de Alameda, ii, 492;-de Alísos, 177, 195;-de Bosque, 96;-de los Dolores, 204;-de Encarnacion, 99;-de Hambre, 98;-de los Huzaymas, 681;-de las Llagas, 402;-de las Llagas de N. S. P. Francisco, 40;-de Lobato, iii, 156;-de Nuéces, ii, 98;-Verde, iii, 155;-de San Antonio, iii, 155-156;-de San Benito, ii, 94, 95, 99;-de San Cayetano, 682;-de San Clemente, 492;-de San Fran-

cisco, 142, 180, 181;-de San Ivon, 49;-de San Joseph, 177;-de San Lucas, 48, 53;-de San Simón y San Júdas, 49, 53;-de Santo Domingo, 682;-de Santiago, 29;-de Santa Catarina, 176;-de Santa Catarina (Walker River), 198;-de Santa Cruz, 48, 144;-de Santa Isabél, 491;-de Santa Maria, iii, 155;-Seco, ii, 177
Arteága, Ignácio, ii, 161, 220, 304, 321-324
Artemise, The, French ship, iii, 652
Article Six in law of September 19, 1836, iv, 187
Articles, five, of Pico, iv, 340-341, 344;-Fr. Durán's Six Articles, 431-432
Artisans and mechanics at Missions, ii, 112, 118, 127, 450, 535
Artists wilfully ignorant, iv, 814-815
Arts and trades at Missions, ii, 261-262;–iv, 88, 533
Áruz, José, iii, 150, 157
Arzaga, Manuel, ii, 34
Astrolabe, The, ii, 435
Asamblea Departamental, see Assembly
Ascension Island, iii, 652
Asceticism, iii, 568
Ashuagél, on Santa Cruz Island, ii, 619
Asistencias, or sub-Missions, iii, 48;–iv, 457
Asnar, Fr. Antonio, ii, 375
Assembly, or territorial legislature, first, iii, 157;-levies taxes, 169;-elections for, see Elections;-meddles with Mission affairs, 176, 182-185, 241, 659;-at Los Angeles, 365;-ment., 214-218, 251-252, 502, 597;-of 1836, iv, 5;-disobedient, 15-16;-with governor, 31;-divided, 31, 51;-subservient, 36;-casts vote for Santa Anna, 284;-decrees renting and selling Missions, 286-287;-wickedness of, 289-290;-assembly of 1845, p. 373;-plans for disposing of Missions, 353-354;-decrees renting Missions, 373-375;-composed of southern men, 340;-decrees on Pious Fund, 434;-adjourns for want of salary, 471;-election for in 1845, p. 472;-members of last assembly, 484-485, 495;-last session, 559, 565;-declares Pico's sales of Missions null, 499-501, 769-770;-powers of the assembly, 769;-ment., 66, 123, 124, 127, 284-285
Assertion of Pio Pico insincere, iv, 495
Assertion of Bancroft unhistorical, iv, 141
Assessed, Mission, for Gov. Sola's traveling expenses, iii, 158
Assessments for Hartnell's salary, iv, 146
Assets, Mission, iii, 117-119
Assignment, first, of missionaries, ii, 85;–iii, 452
Assistant military inspector, iii, 253
Association of Indians with whites, iii, 385
Assumption Bay, ii, 158
Assumption, intolerable, iv, 45-46, 420-422
Astounding news, iv, 541-542
Astronomical observations, ii, 24, 28-31, 34, 38, 44, 48-50
Asumpción, camp, ii, 178
Asumpta, site of San Buenaventura Mission, ii, 59
Asylum, Church, ii, 185-188
Atheism, French, iv, 699
Atóle, ii, 554-555, 560
Atongai, ranchería, ii, 680
Atongaibit, Las Animas Benditas de, iii, 38
Atrevida, The, (Sta. Rufina), ii, 438-440
Attacks from Bouchard, iii, 58
Attacks on religious Orders, iii, 110, 515-517
Attempt to besmirch Fr. Peiri's name, iii, 414
Attendance at Holy Mass impossible for want of clothing, iii, 75
Attorney for the Bishop in Mexico, iv, 402-405
Attractions for the Indians, ii, 282-283, 373
Audacious legislators, iv, 373-375, 566
Audacity of Castañares, iv, 294;-

of Pio Pico, 344, 351, 364, 373-377, 445, 450, 455
Audiencia, royal, puzzled, ii, 416-419;-ment., 298, 311, 647
Audiencia of Guadalajara, ii, 405
Augustinians, ii, 326;–iii, 96
Authority to administer Confirmation, Fr. Rúbio's, iv, 186, 663;-see Fr. Serra, Fr. Lasuén, Fr. Durán, Fr. Rafael Moreno
Authority, all from God, iv, 385
Authority of Fr. Guardian of San Fernando College, ii. 533-534
Authority to sell Missions lacking, iv, 371, 375, 376, 455, 743, 756-757, 768, 771
Authority, respect of Franciscans for civil, iv, 385-386
Authors of Mission spoliation, iv, 16, 496
Auto-de-Fe, iii, 624
Auto de Visita of Bishop Diego, iv, 259, 266, 267
Autographs in fac-simile of-Fr. Abella, iii, 186;-Fr. Altimira, 181;-Alvarado, iv, 62;-Rev. D. Ambrís, 618;-Fr. Ánzar, 748;-José D. Argüéllo, iii, 18;-Fr. Arreguín, 266;-Fr. Arricivita, ii, 311;-José de Arrillaga, vol. i, 527;-Fr. Arroyo de la Cuesta, iii, 226;-Azanza, viceroy, ii, 509;- V. Rev. A. Bachelot, iii, 651;-Fr. Barona, 273;-Fr. Bestárd, 45;-Gov. Borica, vol. i, 537;-Fr. Boscana, iii, 260;-Branciforte, viceroy, ii, 521;-Very Rev. J. Brouillet, iv, 616;-Bucareli, viceroy, vol. i, 415;-Bustamante, President, iv, 223;-Fr. Caballero, O. P., vol. i, 592;-Fr. Juan Cabot, iii, 24;-Fr. Pedro Cabot, 296;-Fr. Calzada, 248;-José Castro, iv, 487;-Fr. Catalá, iii, 125;–Chico, iv, 29;-Fr. Cortés, ii, 629;-Fr. Covarrúbias, iv, 721;-De Croix, Teodor, vol. i, 524;-Fr. Dantí, ii, 488;-Bishop Diego, iv, 262;-Fr. Durán, comisario-prefecto, iii, 335;-Echeandía, 348;-Fr. Escudé, 149;-Fr. Esténaga, iii, 215;-Fages, vol. i, 530;-Rev. A. Fernández, iii, 153;-Figueroa, 499;-Fr. Fortuni, 538;-Gálvez, José de, vol. i, 328;-Fr. Garijo, iii, 162;-Fr. Gasol, ii, 485;-Fr. Gil y Taboada, iii, 30;-Bishop Granádos, ii, 460;-Fr. Gutiérrez, iii, 457;-Fr. Guzmán, 306;-Fr. Hidalgo, iv, 78;-Fr. Ibañez, iii, 8;- Fr. Ibárra, 231;-Iturbide, Mex. Minister, iv, 210;-Iturrigaray, viceroy, ii, 609;-Fr. Antonio Jaime, iii, 200;-Fr. Antonio Jimeno, 292;-Fr. José J. Jimeno, iv, 20;-Kearny, general, 580;-Rev. A. Langlois, 692;-Fr. Lasuén, presidente, vol. i, 316;-Rev. S. Lebret, iv, 613;-Fr. Baldomero López, iii, 74;-Fr. Lull, ii, 534;-Malaspina, 439;–Marquina, 598;–Fr. F. Martín, iii, 419;–Fr. Martín, i, 571;–Fr. Martínez, iii, 60;–Mayorga, ii, 290;–Fr. Mercado, iii, 462;–Micheltorena, iv, 276;–Fr. J. Moreno, 356;–Munrás, 52;-Fr. Muñoz, ii, 623;-Fr. Muro, iv, 410;-Nava, general, ii, 457;-Neve, vol. i, 514;-Fr. Nogueira, ii, 494;-Fr. Noriega, 452;-Fr. Nuez, iii, 39;-Fr. Oliva, 480;-Ordáz, 575;-Fr. Palóu, vol. i, 375;-Fr. Francisco Pángua, ii, 382;-Fr. Tomás de Pángua, 602;-Fr. Payéras, iii, 114;–Posada, Archbishop, iv, 211;-Fr. Pérez, 669;-Pio Pico, 510;-Portolá, ii, 77;-Fr. Pujól, iii, 11;-Fr. Quijas, 586;-Fr. Quintana, 15;-Ramírez, Pedro, iv, 204;-Fr. Antonio Reál, 393;-Fr. José Reál, 361;-Rengél, general, ii, 406;-Revilla Gigedo, viceroy, 464;-Fr. Ripoll, iii, 206;-Rivera y Moncada, vol. i, 478;- Fr. Rodríguez, iii, 203;-Roméu, vol. i, 520;-Bishop Rouset, vol. i, 567;-Fr. Rúbio, iv, 122;-Fr. José Sánchez, iii, 144;-Juan Sancho, ii, 402;-Fr. J. B. Sancho, iii, 326;-Santa Anna, President, iv, 243;-Fr. Sarría, comisario-

prefecto, iii, 5;-Fr. Señan, 105;-Fr. Serra, vol. i, 305;-Rev. P. Short, iii, 651;-Solá, 50;-Fr. Sória, iv, 221;-Stevenson, colonel, 633;-Stockton, 562;–Fr. Suñer, iii, 132;–Fr. Tápis, presidente, ii, 647;–Ugarte, general, 419;–Fr. F. X. Uría, iii, 195;–Fr. Varela, i, 576;–Venégas, iii, 62;–Fr. Verger, vol. i, 420;-Fr. Viader, iii, 317;-Fr. Zalvidea, ii, 621;-Fr. Zárate, O. P., vol. i, 546

Avenging Angel, iv, 509

Aversion for California, ii, 531, 533-534

Aversion for Mexicans in California, iv, 104, see Mexicans

Ávila, José Maria, iii, 364

Avila, Miguel, iii, 232

Ávila, Rev. José de los Santos, iii, 343;–iv, 258, 263, 288, 412

Awful indictment, iii, 581-589

Ayala, Juan Bautista de, ii, 161, 165, 325

Ayala, Juan Pablo, iv, 184

Ayamucho, The, iv, 84

Aycuyche, ranchería, ii, 623

Ayuntamiento, or town council, of Monterey, iii, 350-351, 601; –iv, 392

Azanza, Miguel José de, viceroy, ii, 509;-autograph, 509

Azevedo, Ignácio, iii, 585

B

Babylon, Asia, iv, 289

Babylon, or madhouse, (San Francisco), iv, 677;-Mission San Gabriel, iii, 571

Bac, Mission San Francisco Javier del, Arizona, ii, 191, 200

Baca, Juan, iv, 315

Bachelot, Very Rev. J. Alexis, C.SS.CC., iii, 478, 650-652–iv, 35, 720;-autograph, iii, 651

Back to Mission system, iv, 656

Backsliding, pretext for, ii, 409, 502, 507-508

Backward, Mexico, why? iv, 281-282

Bad faith of a modern writer, iv, 805

Bagaria, Rev. Pedro, iv, 716

Bahía de San Francisco, ii, 52

Bait to attract Indians, ii, 378

Bajío, camp, ii, 176

Bakersfield, Cal., ii, 198, 199

Ballinger, Hon. Richard A., ii, 271

Bálmes, Rev. James, iii, 625

Balsa, Indian raft, ii, 234, 503

Baltasár, alcalde, ii, 341

Baltimore, Archbishop Eccleston of, iv, 665;-First Plenary Council of, 693, 697

Bancroft, Hon. George, iv, 564

Bancroft, Hubert Howe, admissions, ii, 357;-astonished, 327;-chagrin, 120;- lame defense of Neve, 314-315; 357-358, 362-363;-misstatement, 631;-on Neve's system, 433;-puzzled, 54;-on Arrillaga's defense of friars, 581-582;-on Bucareli, 296;-on Indians, 225, 231;-on Las Llagas de San Francisco, 205;-on Langsdorf, 635;-on Fr. Lasuén, 597;-on Fr. Lasuén's Respuesta, 552, 581;-on mission system, 351-352;-on Fr. Palóu's works, 404;-on La Pérouse, 675;-on Fr. Serra, 68-69, 120, 297, 315-316, 597;-on Fr. Zalvidéa, 277;–iii, on Arrillaga, 9;-on Bandini, 512-514;-on demand for assembly, 356;-on Fr. Durán's Commentaries, 378;-on Echeandía's act, 349-353;-on Figueroa's decree, 522-523;-on friars under administrators, 542;-hostility to friars, 20, 126;-lauds friars, 67-68, 70;-insincerity, 100, 631;-on Kotzebue, 83;-on Fr. Martínez's arrest, 284-285;-on Padrés-Híjar scheme, 509-510;-on Fr. Payéras, 172;-on Fr. Sarría, 568-571;-on Fr. Señan, 173;-on Salvadór Vallejo, 582;-on veracity of paisano chiefs, 254, 614;-on Gov. Victoria, 359-360;–iv, on administrators, 139;-on Alvarado, 68;-on José Castro & Pio Pico, 335-336, 482-483, 491-494;-on Chico, 40;-his collection of paisano yarns, 426;-on confiscation act of Pico, 377-378;-on paisano excuse for revolt, 330-332;-on

failure of secularization, 130-133;-false statement, 116;-his History of Mexico, 699;-inconsistency, 376-378;-on Micheltorena, 331-332;- on Pico's Missions sales, 502-505;-on Pious Fund plunder, 245;-on restoration decree, 276-277;-on veracity of Vallejo and others, 426, 775, 779, 780;-wild assertions, 141, 503
Band musicians at Santa Barbara, iv, 453
Bandini, José, iii, 71
Bandini, Juan, characterized, iii, 511-514;-delegate to Congress, 327, 501, 502, 505, 506;-in charge of Mission San Gabriel, 535;-pupil of Padrés, 502, 505;-in slaughter of cattle, 656-658;-smuggles, 134, 513;-suspended from office, 513;-veracity, 254;-vice-president of colonization swindle, 511-514;-ment., 251, 252, 362, 364, 476, 478, 481, 510, 515;–iv, administrator of San Gabriel, 149, 160-163, 183;-opposes Alvarado, 60;-contradicts former mouthings, 497;-persuades Fr. Durán, 368, 372;-plan for sale of Missions, 497-501;-denounces José Castro, 491-501;-rebuked, 273;-secretary to Pico, 335;-sides with Americans, 562, 565;-veracity, 40;-ment., 16, 31, 67, 75, 122, 127, 184-185, 307, 308, 367, 389, 472, 485, 486, 488, 495, 505, 549, 782
Bando y Reglamento of Echeandía, iii, 417-418
Bando on bad literature, Governor Luis Argüéllo's, iii, 170
Bando de la Reforma in Mexico, iii, 99-100
Baptism, first in California, ii, 28-29;-frustrated, 21-22;-in Ánza's camp, 176;-conditionally repeated, 641-642;-when administered, 252, 263, 500, 553, 587, 621;-number in 1790, p. 448;-when administered by Protestants, 642;-by Russians, 641-642;-at San Miguel, 495;-at San Luis Rey, 497;–iii, number in 1832, p. 653;–iv, 86;-in 1846, p. 529
Baptized not free to backslide, ii, 264, 505-506, 586-590
Banner of Fr. Garcés, ii, 192
Banning, Cal., ii, 666-667
Banns of marriage, ii, 628
Barbareños, iv, 234, 235, 790
Barcelona, Spain, iii, 450;–iv, 522, 711;-riots at, 109
Barcenilla, Fr. Isidóro, ii, 495
Barefooted or discalced friars, iii, 96
Bárnabo, Cardinal Al., iv, 701
Barona, Fr. José, iii, 38;-on oath of allegiance, 244;-death of, 290, 560;-ment., 269, 273;-autograph, 273
Baronda, José Canuto, iv, 247
Baronda, Manuel, ii, 474
Barranca de la Olla, ii, 48
Barragán, President Miguel of Mexico, iii, 596;–iv, 90
Barren victory, iii, 406
Barreneche, Fr. Juan, ii, 352;-killed, 353
Barri, Gov. Felipe, ii, 82, 106-107, 110, 117, 131, 218, 403
Barrows, Henry D., iv, 111
Barrueta, Crisóstomo, ii, 121
Barrus, Ruel, iv, 591
Bartlett, John Russell, iv, 648-649
Bartlett, Washington Allen, iv, 563;-names San Francisco, 267, 563
Báses Orgánicas, iv, 3, 4, 282
Basketry, Indian, ii, 234
Baton, mark of distinction, ii, 339
Battles at Santa Barbara, iii, 199-200, 283-284;-Purísima, 203;-Santa Inés, 195;–iv, at Cahuénga, 329;-San Buenaventura, 75;-La Mesa, 578;-San Pascuál, 572-573;-San Gabriel River, 578
Bay, Carmélo, ii, 41;-Bodéga, see Bodéga;-Drake's, 7;-False, 27;-Farallones, 165;-of Islands, 159;-Monterey, see Monterey;-San Bernabé, 9-11;-San Francisco, 207, see San Francisco;-San Lorenzo, 627;-San Luis, (L. C.), 109, 366, 598;-San Pablo, 53, 97, 164, 206, 625;- Suisun, 206
Bayóreca, Sonora, ii, 643

Beatification of Fr. Antonio Margíl urged, iii, 465;–iv, 78
Beale, Edward F., iv, 575
Bearded Indians, ii, 141, 150, 228
Bear Flag Revolt, iv, 542-545, 547-548
Bear Valley, ii, 59, 100-103
Bears, mountain lions, etc., iii, 81
Beaumont, Cal., ii, 666
Beechey, Fred. W., ii, 251;–iii, on importance of the Missions, 262;-on Mission San José, 264;-ment., 240, 259
Beechinor, Sister Mary Paul, iv, 714
Beginning of Mission ruin, iii, 533
Beginnings of a Mission, ii, 512
Beginnings of Sonora diocese, iv, 196
Begrudging Missions their meagre funds, ii, 584-585
Belarde, Fr. Joaquín, ii, 174
Belaunzarán, Rt. Rev. José Maria, iv, 202
Belaunzarán, Miguel, iv, 204, 669
Belén, Our Lady of, ii, 160
Belgium, iv, 689
Bell, Alexander, iv, 725
Bell, Angelus, ii, 354, 627;–iii, 200;-Poor Souls', ii, 559;-at 3 p. m., iii, 44
Bells, Camino Reál, iv, 564
Bells of San Juan Capistrano buried, ii, 169;-disinterred, 214
Bells for Missions, ii, 112-113, 118
Benavídes, Fr. Mateo, ii, 375
Benedict XIII, Pope, ii, 396;-Benedict XIV, pp. 297, 476;–iii, 5
Benedictines in Mexico, iii, 93
Beneficiaries of Indian and missionary labors, iv, 512-513
Beñemé Indian ranchería, ii, 194
Benícia named, iv, 563;-Dominican monastery, iii, 408;-novitiate, iv, 692;-ment., 267, 707, 709
Benítes, Dr. José, ii, 608-609
Benito, Indian, iii, 204
Benson, Sister Mary Frances, iv, 714
Beriel, José Maria, iii, 516
Berkeley, Cal., ii, 53, 97;-University of California at, 71
Bermúdez, Francisco T., ii, 83
Bernabé, Indian, iii, 204
Bernarda, Doña, ii, 509
Bernardo de Espiritu Santo, Bishop, ii, 644-645;–iii, 100, 101, 103-105, 251
Bestárd, Most Rev. Fr. Buenaventura, iii, 45, 84, 174;-autograph, 45
Béstia, La, ó Falsa Filosofia, iii, 220
Bethlehemites in Mexico, iii, 93, 98
Biennial Reports on Missions, ii, 446
Bigotry, ii, 265;–iii, 568;-victims of, 650-652;-at San Francisco, iv, 715
Bilbáo, Vizcaya, iv, 525
Biographical Sketches of Friars by Fr. Sarria, iii, 46;–iv, 522, 526;-by Fr. Payéras, iv, 522
Birkhead, Charles M., iv, 799
Bishop-Elect of Guiana, iii, 95
Bishop first proposed for California, iii, 263, 344, 494-495;–iv, 68, 89, 90
Bishop, first of California, see Diego, García
Bishop of Sonora, ii, 539-542, 544, 609, 641;-cedes tithes to king, iii, 133;-petitioned to accept Cal. Missions, 55, 350;-refuses, 104, 321;-asks public prayers, 149;-ment., 11, 84, 120, 161, 170, 251, 408, 546, 573;–iv, 60, 79, 177, 186, 190, 259, 523, 777
Black calumny, ii, 369
Black sheep, ii, 533
Blaive, Rev. Dominic, iv, 690
Blanchett, Most Rev. Francis Norbert, iv, 613-615
Blankets made at the Missions, iii, 19-20
Blarney administered by Indians, iii, 592
Blind Fr. Suñer, iii, 91, 259
Blind obedience, iii, 101
Bloodless wars, iv, 60
Blunder, grave, ii, 519-520, 531

Boat upturned at Monterey, ii, 324
Boats, Indian, ii, 234-235, 503
Boats, St. Francis will need, ii, 220
Boast of Vallejo, iii, 592;-Stockton's premature, iv, 564, 570
Bobard, Rev. J., iv, 690
Bocanégra, José M., Mexican Minister, iv, 270
Bodéga y Cuádra, Juan Francisco de la, ii, 154-161, 304, 321-323, 441
Bodéga Bay, ii, 160, 207, 634;-iii, 21, 146, 155, 156;-iv, 555
Bodéga's farthest north, ii, 159
Bodies of martyrs recovered, ii, 354
Bogus statesmen, iv, 241
Bojórges, Juan, iv, 314
Bolcoff, José, iv, 153, 297, 752, see Mission Santa Cruz
Bold assertion, ii, 280
Bolsa de San Cayetano, iii, 647
Bolton, Dr. Herbert E., ii, 43
Bombastic phrasemongers, iv, 488
Bonamie, Most Rev. J. D., iv, 621-625, 666
Bone of contention with early paisanos, iii, 216, 361
Bongioani, (Bongioanni, Bongiami), Rev. Sebastian, iv, 613, 686
Bonilla, Fr. Miguel, ii, 548
Bonilla, Mariano, iv, 127, 733
Book, lives of Franciscan Fathers open, iv, 385
Booklearning and colonists, iii, 216, 361, see Schools
Booklearning and Indians, ii, 266, 267, 270, 273, 274, 472-473;-iii, 325-326
Books ordered restored by Archbishop Alemany, iv, 709-710
Books or registers kept at Missions, ii, 627
Books prohibited, iii, 169-170, 544;-iv, 777, 781-782
Boorishness of M. Vallejo, iv, 773-774
Booty, Church property welcome, iv, 730
Borica, Diego, appointed governor ii, 465;-in error, 465-466;-angry, 501-502; fair towards friars, 497-498, 531;-ideas on education, 473-475;-on Indian progress, 532;-to Fr. Lasuén, 497, 501-502;-piety, 495;-compared with Neve, 497-498;-opposed to land grants, iii, 646;-regulations against small-pox, iv, 321;-resigns, ii, 538;-autograph, vol, i, 537;-ment., ii, 468, 471-475, 490-509, 514, 519, 525, 529, 536-542, 550-553, 575, 591, 598, 600, 601;-iv, 816
Boscana, Fr. Gerónimo, author of "Chinigchinich," ii, 225-241;-ment., 226, 227, 230-233, 236-237, 245;-iii, will swear conditionally, 244, 269;-demands passport, 277;-difficulties with R. Pacheco, 305;-death, 290, 560;-autograph, 260
Bósporus, iv, 293
Boston, Mass., ii, 158, 441;-iii, 131
Botello, Narciso, leases Mission San Buenaventura, iv, 459;-ment., 127, 285, 328, 340, 373, 472, 485, 495, 565-568
Botts and Emmett, attorneys, iv, 731, 733
Bouchard, Hipólite, invades Cal., iii, 58-62;- sacks Monterey, 59;-San Juan Capistrano, 59
Boundaries of dioceses of Monterey and San Francisco, iv, 710-711
Boundaries, southern, of California, iv, 630
Boussier, Rev. Theodosius, C. SS.CC., iv, 625, 626, 685, 690
Boussole, The, French ship, ii, 435
Boyle, Henry G., iv, 592
Boys', Indian, grief, ii, 398
Boys de-Christianized in Mexico, iv, 714
Boys and parents at San Diego object to mechanical arts, ii, 475
Boys, Indian, serve at altar, ii, 141, 273, 398
Branch, Francis Ziba, iv, 643
Branchi, Fr. Alexander, O. F. M., iv, 616, 617, 685, 686, 690

Branciforte, Miguel de la Grua Talamanca y, viceroy, ii, 465, 468;-authorizes Missions, 493-494, 511;-orders founding of Pueblo Branciforte, 516-529;-ment., 537, 539-541, 545;-autograph, 521
Branciforte, pueblo, ii, 516, 519-520;–iii, 51, 133, 150, 397;–iv, 128, 129, 298
Branciforte colonists, ii, 520;–iii, 133;–iv, 298
Brandy still, ii, 592;-uses for brandy, 576-577;–iii, 571
Brandy shops, iii, 132-133;-taxes on, 169
Brannan, Samuel, iv, 503
Bravery of Gov. Victoria, iii, 364
Bravo, Nicolás, iii, 159
Bréa, La, iii, 646
Brest, France, ii, 435
Breviary, or Divine Office, ii, 637;–iii, 549
Brébeuf, Rev. John, S. J., iv, 11
Bright prospects crushed, ii, 211, 212
Brignole, Juan Bautista, iv, 616-617
Briones, Márcos, iii, 142
British claims, ii, 441
Brooklyn, East Oakland, Cal., ii, 96
Brother Síndico, ii, 372, see Síndico
Brouillet, Very Rev. J. B. A., iv, 615, 616, 677, 734;-autograph, iv, 616
Brown, Sister Mary Gabriel, iv, 714
Browne, J. Ross, iv, 659
Brutalities of whites against Indians, iv, 318, see Indians
Brutalities of Henry VIII and Queen Elisabeth, iii, 627-629
Brutality of José Vallejo against Indians, iv, 153;-of Salvador Vallejo, 313-314
Bryan, William Jennings, iv, 797, 799
Bubal, ranchería, ii, 620;–iii, 22, 23
Bucareli y Ursúa, Frey Antonio Maria, viceroy, to Pedro Fáges, ii, 105-107;-misinformed, 107; approves reglamentos, 121, 279;-sends out expedition, 173;-friend of California Missions, 295-296;-instructs Rivéra, 132;-friars cheered by him, 285, 288, 294, 331;-to Fr. Garcés, 174;-to Fr. Palóu, 130;-piety of, 161-163, 295-296;-reprimands Rivéra and Ánza, 189;-to Fr. Serra, 161-163, 171, 173, 213, 216-218;-sends supplies, 130;-death of, 295-296;-ment., 134-137, 140, 144, 153, 154, 160, 166-168, 183, 189, 200, 201, 206, 208, 213, 281, 284, 298, 303, 311, 317, 319, 321, 350, 365, 409, 452, 522, 656, 657, 659;–iii, 642, 645;–iv, 386, 532;-autograph, vol. i, 415
Bucareli Roadstead, ii, 157
Bucareli, Paso de, ii, 160, 321, 322, 324
Bucareli, town in Mexico, ii, 246
Buchón, El, ii, 39;–iv, 123
Buelna, Antonio, member of assembly, iii, 251, 252, 323, 597;–iv, 51, 54-55, 66, 91, 112, 123, 312
Buena Vista, ii, 178, 184, 185;–iv, 581
Buena Vista Lake, ii, 197, 621, 679, 680;–iii, 204
Buena Vista Springs, iii, 143
Buénos Aires rebels, iii, 58
Builders of the Missions and their destroyers, iv, 512, 791
Buildings at Missions, ii, 247
Bula de la Cruzada, or dispensation from abstinence, iii, 160-162
Bulas de Santa Cruzada, certificates of dispensation, ii, 658;-text of, iii, 322
Bull of Pope Adrian VI, on missionary faculties, iv, 303;-of Leo X, 303-304, 799-802;-of Paul III, 304
Bull of Pope Gregory XVI, erecting Diocese of Californias, iv, 195-200;-transmitted through President Bustamante, 201
Bull of Demarcation of Pope Alexander VI, ii, 670
Bull in china shop, Benito Juárez, iv, 699

Bulletin American Geographical Society, iv, 805
Burial customs of Santa Barbara Indians, ii, 37
Burial, first white at San Diego, ii, 12-13;-at Monterey, 78;-of Governor Roméu at San Carlos Mission, 456;-at sea, 151, 166;-of Gov. Figueroa in vaults of Mission Santa Barbara, iii, 598-603
Burnett, Hon. Peter H., first governor of State of California, iv, 660, 661, 731, 817
Burning of at Mission buildings San Luis Obispo, ii, 209
Burial Register of Mission San Fernando, iv, 727
Burrito, or "Brother Ass," iii, 89
Burton, Henry S., iv, 603
Burton, John, iv, 597-599, 639
Burton, Louis, iv, 234
Business in early days, ii, 591-592, see Commerce, Trading
Bustamante, Anastásio, President, to Fr. Durán, iii, 328, 337, 373-374;-not hostile to friars, 344;-ment., 307, 329, 344, 347, 407, 443, 468, 470, 504-505;–iv, admits European priests, 223;-ment., 73, 90, 190, 202;-autograph, 223
Bustamante, Carlos Maria de, author, iv, 190
Bustamante y Guerra, Joseph de, ii, 438-440, 567
Butrón, Manuél, iii, 640-643, 645
Butrón, Margarita Maria, iii, 640-642
Butterfield, Hon. J., iv, 728

C

Caamaño, Jacínto, ii, 441, 545
Caballero (Cavallero), Fr. Feliz, O. P., iv, death of, 238, 259;-autograph, vol. i, 592
Cabello, Rt. Rev. José Ventura, iii, 95
Cabildo Metropolitano, Mexico, iv, 187-189
Cabo Engaño, ii, 159;-Frondoso, 159;-de San Lúcas, 520;-San Roque, 159, see Cape, etc.
Caborca, ii, 136-137
Cabot, Fr. Juan, iii, in Tulare country, 22-25;-refuses oath, 244;-testifies for Fr. Martínez, 295-296, 302;-on emancipation, 374-375;-poor, 558, 567;-allowed traveling expenses, 567;-retires, 567;-ment., 26, 246, 272, 273, 285, 466;-autograph, 24
Cabot, Fr. Pedro, iii, refuses oath, 244;-testifies for Fr. Martínez, 296, 302;-discreto, 465;-ment., 20, 270-273;–iv, 35, 72, 82;-autograph, iii, 296
Cabréra, Agapito, iv, 227, 263
Cabréra Bueno, ii, 24, 41, 44, 50, 51, 54, 73, 660-662
Cádiz, Spain, ii, 54, 439;–iii, 94, 97
Cahors, France, iv, 628
Cahuila Valley, Cal., ii, 667
Cahuenga Pass, iv, 329, 335, 578
Cahuenga Rancho, iv, 568
Cajatsá, ii, 619
Cajón de San Gabriel de Amuscopiabit, iii, 39
Cajuenches Indians, ii, 136
Calabaza, cañada, iv, 261, 735
Calabazas, ii, 491
Calahuasá, ii, 600
Calavéras region, iv, 315
Calavéras River, ii, 681
Calderón, José González, síndico, ii, 372
Calderón, Fr. José Maria, iii, 465
California, object of conquest, ii, 3;-interior explored by Fr. Garcés, 191-200;-government maintained by the Missions, 269;-settlers opposed to elementary education, 273;-Indians, see Indians;-taken from jurisdiction of the viceroy, 301;-hardships of missionaries, 384, see Friars, Missionaries, Missions;-military garrisons, 450-451;–restored to jurisdiction of viceroy, 457;-poorly fortified, 465; missionaries important factors for securing, 537;-distrusted in Mexico, iii, 151;-first territorial assembly, see Assembly;-in danger, 194;-to be called Moctezuma, 252;-without the friars, 273-274;-saved for Mexico, 405;-Indians and

Indians of Mexico, 470;-archives, 495, 555;-languages, 609-611;–iv, department of Mexico, 4;-a diocese, 90-91, 187;-subject to Archbishop of Mexico, 199;-divided into districts, 123, 390;-happy under Mission system, 407-408;-maidens and marriage, 413;-Americans and other foreigners, 405;-under Pio Pico, 485;-ready to welcome foreign power, 493-494;-new era for, 541;-Republic at Sonoma, 542-555;-seized by United States, 550-560;-tranquil at last, 581;-demands statehood, 657-659;-coat of arms, 659-660;-admitted to Union as State, 661;-first governor, 660;-from what it escaped, 794-799
California Gulf, ii, 134, 192
California inhabitants, majority favor the Missions, iii, 370
California Indian, first confirmed, ii, 108
Californians, or híjos del país, or paisanos, iii, 63, 370, 494-495;-ordained priests, 343;-guided by J. M. Padrés, 339-350;-playing politics, 106-107;–iv, dissatisfied with Mexico, 52-53;-hostile to Mexicans, 52-54, 106-116;-like vultures upon Missions, 286;-abused by A. Gillespie, 581;-respect no law favoring Indians, 112. See under names of the paisano chiefs.
Call, last, to arms by Flóres against the Americans, iv, 556-568
Callao, Perú, iii, 303
Calleja, Félix M., viceroy, iii, 10, 15, 61, 72
Calma, Padre, iii, 303
Calmet, commentator, iii, 137
Calumnies and motives for, ii, 277;–iii, 83;-worst traceable to M. Vallejo, 594;-new ones, iv, 805-815
Calve, Rev. José Joaquín, ii, 641-642
Calvinist preachers, iii, 651-652
Calzada, Fr. José Antonio, ii, 423, 601
Calzada, Fr. Juan, guardian, iii, 248-249;-autograph, 248
Camacho, José, ii, 320, 321
Cámara de las Indias, ii, 311
Cambón, Fr. Pedro Benito, assigned to San Gabriel, ii, 85;-founds the Mission, 90-91;-retires ill to Lower California, 93, 104, 127;-returns to San Carlos, 171, 178;-at founding of San Francisco, 202-204;-retires ill, 324;-chaplain, 325;-returns, 326;-at founding of San Buenaventura, 367-368;-ment., 185, 188, 206, 215, 221, 289, 407, 410, 454
Camino Reál, ii, 196, 493, 496
Camino Reál Bells, iv, 564
Camp (Portolá's) on the Carmélo, ii, 58
Camp Santa Delfina, ii, 44, 54
Campa y Cos, Fr. Miguel de la, ii, 127;-chaplain, 154-160, 165;-retires to College, 166
Campbell, Rev. F. J., S. J., iv, 11
Campbell, Thomas, iv, 732
Cámpos, Rt. Rev. Abbot, iv, 202
Canada, Brit. Territory, iv, 11
Cañada, de Alísos, ii, 490;-Angosta, 39;-de los Bautismos, 29;-de los Encínos, 27;-de la Natividad de Nuestra Señora, 39;-de los Ósos, 100;-del Paraíso, 177;-Seca, 38;-del Triúnfo, 27;-de San Andrés, 142;-de San Benito, 144;-de San Bernabé, 185;-de San Felipe, 667;-de San Francisco, 52, 53;-de San Jacinto, 667;-de San Joseph, 667;-de San Juan Capistrano, 496;-de San Patricio, 176, 667;-de San Pedro de Alcántara, 144;-de Santo Tomás, 194;-de Santa Clara, 33;–iii, de Natividad, 154;-de San Dieguito, 143;-de Santa Isabél, 142
Canadian Tribes, ii, 253
Canaléjas, Spanish Minister, iii, 620
Canalizo, President Valentin, iv, 255
Canapui, on route of Fr. Payéras, iii, 143
Candidates for governor, iv, 124, 389

Candidates proposed for diocese of California, iv, 188-190, 665-666.
Candles of tallow at holy Mass, iii, 74
Candlemas Day, ii, 627
Cané, Vicente, iii, 246-247, 295;–iv, 184
Cañedo, Juan de Diós, iii, 277, 407
Canicaimos (Canucaymos) Indians, iii, 146, 176, 182
Cañizares, José, ii, 14, 15, 18, 110, 131, 164, 202, 205, 206, 321
Canoes, Indian, ii, 148-149, 155
Canonical visitations, iii, 41, 576-577
Cañon of San Jacinto, ii, 667;-of San Felipe, 667
Cantíl, El, or San Nicolás, ii, 39
Capatau, ranchería, ii, 623
Capdevila, Rev. Francisco Cayetano, iv, 718-719
Cape Mendocino, ii, 3, 153, 469, 661;–iv, 653;-Lookout, ii, 159;-North, ii, 148;-San Lúcas, ii, 65, 68, 324;–iii, 443;–iv, 188, 684, 809;-Horn, iii, 131;–iv, 413, 612, 689
Capital of California, iii, 596;–iv, 127, see Los Angeles, Monterey
Captain Juan's, ii, 192
Captious critic properly treated, ii, 575
Capuchin Nuns, collection for, ii, 468-469
Capuchin friars, iii, 96
Carabantes, soldier, ii, 571
Card-playing, ii, 565-566, 571
Care-free life at the Missions, ii, 263
Carlos III, and the Jesuits, ii, 67, 649;-orders new reglamento, 327;-calls for war contributions, 390;-deceived, 525;-haughtiness of, 649;-death of, 451-452;-ment., 76, 77, 147, 148, 155
Carlos IV, reviews Papal Brief, ii, 605-607;-forced to abdicate, 646
Carlos, Indian, taken from church asylum, ii, 186;-must be restored, 188
Carlos, T., alcalde, iii, 585
Carlow, Ireland, iv, 716
Carmack, Senator, ii, 266, 267
Carmélo Bay, ii, 41, 54, 57
Carmélo Mission, why so called, ii, 87, 89, 164, 221, 166;–iii, 399
Carmélo River, see Rio Carmélo
Carmelite Fathers at Monterey Bay, ii, 75
Carmelite monastery proposed, ii, 521-523;–iv, 222
Carnicer, Fr. Baltasár, ii, 596;–iii, 11
Carping critics, ii, 274, 584
Carpintería, Cal., ii, 34
Carquínez Strait, ii, 97, 206-207, 625;–iii, 27, 146;–iv, 267, 563
Carranza, Fr. Domingo, ii, 508
Carranza, Venustiano, iv, 251, 580, 783
Carranzistas and Villistas, iv, 107, 582, 794-799
Carréros, Adolfo, iv, 752, 754
Carrillo Brothers secure Santa Rosa Island, iv, 75
Carrillo, Anastásio, sergeant, iii, 33, 195;-assembly member, 251, 252;-ment., 467;–iv, 124, 518
Carillo, Carlos Antonio, sergeant, iii, 204; assembly, 252; delegate to congress, 327;-panegyric on Missions, 403-406;-assembly, 502;-turns against Missions, 523;-takes charge of Mission San Buenaventura, 534;-ment., 229, 505, 572;-manages San Buenaventura, iv, 30;-assembly, 285, 328;-ment., 36, 53, 340, 343, 373
Carrillo, Domingo, ensign, iii, 300;-member of court-martial, 301-302
Carrillo, Guillermo, ii, 212
Carillo, Joaquín, assembly, iv, 472;-leases Mission Santa Inés, 459;-purchases same, 506;-assembly, 565
Carrillo, José Antonio, assembly, iii, 157;-signs Bandini-Pico revolutionary pronunciamento, 361-362;-assembly, 502, 510, 572;-delegate to congress, 596-597;-ment., 613;–iv,

supreme judge, 127;-returns from exile, 459;-ment., 73, 481, 564
Carrillo, José Ant. Ezequiel, alcalde, iii, 260-261
Carrillo, Manuela, iv, 236
Carrillo, Ramona, iii, 293
Carrillo, Raymundo, ii, 492, 601, 611;–iii, 650
Carrizál, Pozo de, ii, 176
Carriages forbidden, iii, 44, 86-89
Carroll, Rev. Richard, iv, 716
Cartagena, Fr. Romuáldo, ii, 174
Carta Pastoral, see Diego, Rt. Rev.
Carta Reservada, iii, 56
Cartas Edificantes, ii, 458
Carter, Captain, iv, 781-782
Carter, Charles D., iv, 682
Carts, ox-carts, as means of travel, ii, 260, 639;–iii, 44-45
Carvajál, Ciríaco González, iii, 10
Casafonda, Manuel Lanz de, ii, 653-655
Casa Grande, Arizona, ii, 175
Casa Grande, or S. Juan Nepomuceno, ii, 49
Casals, Fr. Francisco, iii, 51, 53
Cásas Bartolomé de las, iv, 11
Case of Hart vs. Burnett, iii, 639
Case, land, No. 402, iv, 767-771;-No. 412, pp. 759-767;-No. 417, pp. 747-759;-No. 609, iv. 733-745
Cases before the Land Commission, iv, 746
Cash contributions from Missions, iii, 151, 158, see Solá, Hartnell
Cash Creek, iv, 593
Cash money at the Missions, ii, 577-579
Casitas, (L. C.), iii, 444
Cass, Hon. Lewis, iv, 695
Casserly, Eugene, iv, 695, 733
Castañares, José Maria, iv, 127
Castañares, Manuel, agent of Alvarado, iv, 269;-delegate to congress, 284, 293-295;-audacious tirade, 294
Castañeda, Juan de, in Castro's junta, iv, 481;-purchases Santa Clara orchard, 508;-in Land Case No. 412, pp. 759-766
Castegue, ranchería, ii, 680
Castellón de Ampúrias, Spain, iv, 52
Castilian blood, iii, 130
Castilian means of communication among Indians, ii, 252
Castillero, Andrés, agent of Alvarado, iv, 68, 98;-successful, 75;-snubbed by Vallejo, 97, 773;-delegate to congress, 124, 187, 284;-ment., 67, 482
Castillo, Fr. Antonio, iv, 664, 711
Castillo y Lanzas, Crispiniano del, iv, 223, 243, 475
Castillo, Pedro del, iii, 591, 595
Cast-off clothing at the Missions, ii, 557
Cástor, neophyte, iii, 585
Castrense, vicário, ii, 541-542
Castro, Antonio, iii, 157, 215-217, 350
Castro, Bautista, iv, 481
Castro, Cárlos, assembly, iii, 157, 215-216, 252, 323, 325, 502;–iv, 124
Castro, Francisco, assembly, iii, 150, 157, 215-217;–iv, 125
Castro, Francisco, pilot, ii, 202, 220, 319
Castro, Joaquín, iv, 751
Castro, José, assembly, iii, 251, 502;-acting governor, 597;-ment., 350, 351, 356;–iv, civil governor, 3, 93;-assembly, 3, 5, 58, 96, 269, 285;-president of "Free State of California," 56-58, 91-92;-age of, 54;-brave with mouth, 57;-in flight from Los Angeles, 66-67;-military commander, 328, 470-471;-his men plunder Mission Santa Clara, 360-367;-treachery to Micheltorena, 423-424;-orders Fr. Mercado banished, 427;–orders Fremont to retire, 478-479;-proclamation, 480;-calls junta of officers, 480-482; recognized by Mexico, 473, 485-486;-opposes Pio Pico, 472-477, 483, 487-488;-abused by Bandini, 486;-appeals to Pico, 491, 546;-levies on Missions, 506;-proclamation, 546;-meets Pico, 547-548;-refuses to surrender to Sloat, 554;-retreats, 556;-

spurns Stockton's offer, 558;-retires to Mexico, 559-560;-permitted to return, 632;-testimony before Land Commissioner, 733;-ment., 47, 50-55, 62, 75, 94, 97, 112, 124, 126, 128, 137, 145, 307, 312, 315, 325-327, 335, 390, 458, 492-493, 508, 514, 525, 551, 565, 570, 723, 747, 761, 763, 764, 766, 772, 778, 781, 782, 816;-autograph, iv, 487
Castro, José Tibúrcio, assembly, iii, 157, 185, 215-216, 252, 323;-petitions in behalf of Spanish friars, 277;-comisionado, 351;-administrator, 534;-ment., 597;-iv, assembly, 124
Castro legislature, iii, 216-217
Castro, Macário, ii, 491
Castro, Manuel, opposes Micheltorena, iv, 325, 424;-prefect, 390;-orders Fremont to withdraw, 479;-retreats to Mexico, 578;-ment., 481, 547, 558
Castro, Maria, iv, 125
Castro, Mariano, iii, 646
Castro, Martina, marries Alvarado, iv, 125
Castroville, Cal., ii, 45
Catalá, Fr. Magín, chaplain, ii, 441-442;-insulted by soldiers, 531;-chaplain for settlers, 542;-ment., 533;-iii, remonstrates, 126-128;-refuses oath, 243-244;-death of, 560;-beatification process, 317;-ment., 57, 245, 272, 636;-autograph, 125.
Catalán, Fr. Benito, ii, 547
Cataldino, Rev. J., S. J., iv, 11
Catalina Island, ii, 29
Catalina, The, iii, 443, 471;-iv, 69
Catalonian and Castilian idioms, iii, 43
Catalonian proverb, iv, 117
Catalonian Volunteers, ii, 9, 22, 24, 54, 61, 66, 129, 132, 465, 511
Catani's catechism, ii, 255
Catechism, Catholic, and Pio Pico, iv, 340, 352, 505, 507
Catechism at Mission San Diego, ii, 339
Catechetical instructions, ii, 251-255, 627;-iii, 5-6, 611-616
Catechumens, ii, 251-255
Catholic, why in California everybody had to be, iv, 413-414
Catholic Church, Catholic's view of, ii, 604;-butt of unscrupulous politicians, ii, 285, 314-315;-succeeds with Indians, 272;-in Spanish dominions, 81, 463, 616--617, 670-674;-nowhere encroaches on rights of secular powers, 348-349;-supreme in her sphere, 348-349;-iii, Church in Spanish dominions, 111;-iv, must not be subject to nations or secular governments, 45-48;-in California, 188-189, 237-238;-in France, 45-46;-in Mexico, 282, 419, .663-664, 794-799;-her laws respected by Gov. Mason, 598;-her ruin, nation's ruin, 172;-gains Indians, 654-655;-not mere human machine, 498
Catholic clergy always defenders of Indian rights, iv, 413-414
Catholic and Protestant view of marriage, iv, 114
Catholic sensibilities respected, iv, 590
Catholic religious always support law and order, ii, 285
Catholic religious, male or female, are free, iii, 517
Catholic womanhood, iv, 413-414, 810
Catholics, indifferent, ii, 439, 676-678;-iii, 619-620
Catholics necessarily loyal to secular government, ii, 604-605;-iv, 282
Catholics must contract marriage before priest, iv, 416, 600-601
Catholics brutally persecuted in Protestant countries, iii, 627-629;-iv, 114
Catholicity, undiluted, ii, 439
Catholicity of the paisanos at Santa Clara, iii, 317
Cats for San Gabriel and San Diego, ii, 182
Cattle brand, ii, 262;-iv, 248
Cattle contributed for new Missions, ii, 90, 120
Cattle at ex-mission San Ga-

briel too lean to produce tallow for a candle, iv, 163
Cattle, Pio Pico's, iv, 764
Cattle, alleged wanton slaughter, iii, 558, 637, 654-661;–iv, 5
Cause of hostility to the missionaries, iii, 319-320;-of Mexican disorders, 317-318;-of disorders at Missions, 539-540;-of Indian revolt, 195;-of runaways, 34-36;-of strife between ecclesiastics and politicians, 111;-of Indian mortality, 29-30;-of Martínez's seizure and exile, 281;-of Fr. Mercado's banishment, iv, 422-428
Caustic epilogue of Fr. Durán, iii, 400-402
Cavaller (Caballer), Fr. José, assigned to San Luis Obispo, ii, 85, 103;-ment., 89, 129, 178, 215
Cavalry arrives, iii, 62
Cayegues, ii, 491
Cayuelas, Francisco, iii, 643-644
Cedar Springs, ii, 194
Cédros Islands, ii, 12
Celebration at election of new Pope, iii, 218-219
Célis, Eugénio, iv, 508
Célis, Eulógio, iv, 39
Census of foreigners, iv, 129
Cemeteries, Indian, ii, 37
Century of vituperation, ii, 272
Ceremony at founding of a Mission, ii, 75
Ceremony of taking possession of land, ii, 76
Ceremonies at celebration of Nuestra Señora del Refúgio, Patroness of Cal. diocese, iv, 260-261
Cermeñon, Sebástian Rodríguez, ii, 50, 55
Cerro de Gavilán, iv, 479
Cerro de Santa Cecilia, ii, 175
Cervántes, Andrés, iii, 362
Cervera, Fr. Raymundo, iv, 709
Cévallos, Fr. Juan Bautista, iii, 4
Chaclanes, or Sacalanes, ii, 503
Chagrin of Neve, ii, 313-314
Chaguanosos, iv, 310-311
Chain of new Missions proposed, iii, 341-344, 493-499
Chalcédon, Archbishop of, iv, 622, 624
Challenge to Government school, ii, 272
Chamisso, Adalbert von, iii, 82, 83
Champion, fearless, iv, 50
Chamuasi, ranchería, ii, 623
Change, important ecclesiastical, iv, 690-691, 710-711
Change of names, ii, 625
Changes, military, ii, 328
Changes, missionary, ii, 383
Changes among missionaries not to be made hastily, ii, 630
Changes, political, ii, 292-293, 597, 646-647;–iv, 281
Changes proposed by Fr. García Diego, iii, 578-579
Channel Indians, ii, 234, 589, 618-620
Channel Islands, ii, 618-620;–iv, 75
Channel Missions, ii, 218, 365-367, 371, 374, 377, 432-434
Channel of Santa Barbara, ii, 10, 32, 65, 90, 92, 217, 221, 225, 326, 337, 354, 398;–iii, 60, 646;–iv, 311
Chaplaincies disliked by friars, ii, 155, 166
Chaplains at sea, ii, 145, 161, 165, 171, 174, 202, 205, 210, 219, 220, 319-321, 324-326, 370, 395, 419, 440-442, 516, 526, 546
Chaplains, services of, at presidios voluntary, ii, 407, 417-418
Chaplains of the San Antonio, ii, 10;–of the San Carlos, 9
Chaplet of Our Lady, ii, 151
Chapman, Joseph, iii, 364;–iv, 234
Chapters College San Fernando, ii, 405, 489, 548, 597, 626;–iii, 3, 53, 109, 207, 248, 307, 464-465;–iv, 78, 79, 98, 296, 521, 703, 721-722
Chapters College of Guadalupe, Zacatécas, iv, 80, 213-214, 711
Chapter, General, of the Order, ii, 476

Chapter, Metropolitan, Mexico, iii, 215
Character of administrators and comisionados, iv, 138-139, 216-217
Character of missionaries, iv, 512-513, 527-532
Character of Mexican Government, iv, 105
Character of monk-baiters, iii, 247
Character of soldiers and colonists, iii, 129-132
Character, sacred, of priest, iii, 232-233
Characteristic letter of Fr. Serra, ii, 385-389
Charges, characteristic of Vallejo and Alvarado, iii, 254, 257
Charges, terrible, against Neve's men, ii, 360;-against Ortega, iii, 584-586
Charges for travel by sea, ii, 544-547
Charges, various, against the friars, ii, 266, 416-417, 551-590;–iii, 84-87, 254-257, 241, 356-357, 381, 592-593;–see FF. Martínez, Mercado, Quintana
Charitas Dei urget nos, ii, 388
Charitable to put Indians under friars, iii, 478;–iv, 645
Charts, lack of accurate, ii, 24
Chastisements employed at the Missions, ii, 265, 275-277, 574
Chatham, The, ii, 470
Chávez, Ignácio Cortina, iv, 241
Chemin, Rev. Leo, iv, 690
Chevers, W. H., iv, 747, 759
Chicago, Diocese of, iv, 628
Chicanery of Neve, ii, 312
Chick-peas, ii, 131
Chico, Mariano, refuted, iii, 660-661, 663;–iv, arrives, 3;-principles, 4;-prohibits trade outside Monterey, 19;-immorality, 4, 19, 22, 71;-at Santa Inés, 20-21, 33;-quarrel with Fr. Durán, 21-36;-orders Fr. Durán banished, 36-39;-disgusts the people, 19-20, 36;-his name detested, 104, 116, 523;-at Los Angeles, 35;-is banished himself, 38-40;-ment., 41-44, 52, 54, 67, 83, 113, 327, 785, 786, 816;-autograph, 29
Chief care of the missionaries, ii, 415
Chief cares, one of, of military commanders, ii, 415
Chihuahua, ii, 357, 455, 457, 650;–iv, 309
Children in Missions, special care for, ii, 355;-occupation of, 261-262, 564
Children and heirs, position of neophytes, iii, 379-380
Chile, South America, ii, 261, 436;–iv, 624, 663, 711
Chimney Rock, Cal., ii, 193
China, ii, 150, 436, 616, 662;–iv, 790
Chineguis, ranchería, ii, 623
Chinigchinich, a phantom, ii, 237;-title of book by Fr. Boscana, ii, 225-241
Choinoc, ranchería, iii, 23
Choir in Mission churches, ii, 256, 273
Cholera ravages, iv, 321-322, 696-697
Cholos arrive, iii, 62-66;-quartered in San Carlos Mission, 64-66;–iv, 52;–at Los Angeles, 272;–ment., 321-322, 325-332, 360
Choquet, Diego, ii, 202, 211, 212, 216, 325
Choris, Louis, iii, 82
Choynogue, ranchería, ii, 623
Christ and Apostles excluded from nativist land, iii, 407
Christ, Messengers of, ii, 242-244, 364, 383-384;-teachings of, 243
Christian Advocate, Methodist Weekly, iv, 715
Christian doctrine before marriage, ii, 544
Christian Indians from Lower California, ii, 18, 23
Christianity alone can subdue Indians, iv, 537
Christianization of Mexico, ii, 364
Christian returns for insults, iii, 293-294
Christian schools, necessity of, iv, 713
Christian Socialism, iii, 491

Christian truths imparted orally and through eye, ii, 272
Christians and Divine Worship, iii, 579
Christmas in the Missions, ii, 256;-on the march, 176
Chupu, Indian phantom, ii, 613-614
Church, see Catholic Church
Church asylum infringed, ii, 185-188;-laws on, 668-670;–iii, 232
Church construction, Fathers not free in, ii, 601-602
Church dedication at Santa Clara, ii, 399-400
Church indifferent to form of secular government, iii, 218
Church goods spitefully detained, ii, 118
Church goods exempt from taxation, iii, 133, 186
Church property in strict sense, iii, 637;–iv, 23, 339, 738-743;-after confiscation, 216-217;-confiscation of not beneficial, 290;–at the Missions, 683, 727-728;-due to Franciscan zeal, 395;–efforts to secure formal title, 264-266, 731;-ruin of, ruin of nation, 172;-sacred to Religion, 727-728, 730;-once sacred to Religion always sacred, 48;-state of in Cal., iv, 237-238, 391, 397-401;-not sacred to cupidity and irreligion, 286, 730;-testimony in behalf of, 732-733
Church of San Fernando de Mexico, iii, 265
Church of Christ of Latter Day Saints, iv, 589
Cimarones, or runaways, iii, 26
Cincinnati, Ohio, iv, 688-689
Ciprés, Fr. Marcelino, ii, 601
Circulars, see under names of respective FF. Presidentes
Citizenship, Indians not yet qualified for full, iv, 141-142, 639-640
Civilization in California due to friars, iii, 404
Civil vs. military authority, iv, 125
Claim to Nootka abandoned by Spain, ii, 438
Claiming too much, iii, 154
Claptrap, Echeandía's talk on schools, iii, 397-399
Clara, Fr. Lasuén's sister, ii, 509-510
Clarion, The, iii, 58
Claudio, Indian, ii, 507
Clavijero, Rev. Francisco Javier, S. J., ii, 297
Clayton, Hon. John M., iv, 728
Clear Lake massacre, iv, 314;-Clear Lake, 644
Clear statement of Fr. Durán, iv, 21-29, 489-490
Clement XIII, Pope, ii, death of, 67
Clement, XIV, Pope, ii, 67;–authorizes Confirmations, ii, 298
Clementine, The, iii, 651;–iv, 38, 51
Clergy decline to join paisano politicians, iv, 489
Clergy more useful in prayer than in politics, iv, 490
Clergy of the diocese on arrival of Bishop Alemany, iv, 685
Clergy, secular, and Indian Missions, iv, 439
Clerical changes, iv, 689-691
Clerical, as term of reproach, ii, 358
Cleveland, President Grover, iv, 666
Climax of exaggeration, iii, 629-637, 654-660;-of injustice, iv, 293
Clinch, Bryan J., on Neve, ii, 317
Clothing of Indians at Missions, ii, 262-263, 556-557
Cloverdale, Cal., iii, 147
Coahuila, one of the Provincias Internas, ii, 292;–iv, 283
Coast Range, ii, 96;–iv, 283
Coast, discovery of Northwest, ii, 3
Coast of California, description, ii, 660-662
Coat-of-arms of California, iv, 659-660
Codina, Fr. Francisco, iv, 718-719
Coercion not Catholic doctrine nor practice, ii, 589
Cohochs, rancheria, ii, 623, 682
Coias (Cuit, Uluqui), ii, 240

Cojat, camping place, ii, 176
Cojo, El, or Santa Teresa, ii, 38
Cold, extreme, ii, 95
Coleman, George, baptized by Fr. Altimira, iii, 256
Colima, Mexico, iv, 617
Colima, Simon, iii, 196
Collection for Capuchin Nuns, ii, 468-469
Collection for Propagation of the Faith, iv, 789-790
Collector of custom revenues, iii, 222
Collectors of tithes appointed, iv, 247;-resign, 256
College, missionary, of Guatemala, ii, 222, 298
College, missionary, of Guadalupe, Zacatécas, ii, 246;-directed by Mexican Government to send friars to California, iii, 277, 406-409;-sends ten Fathers, 442;-ment., 465, 489, 496, 580, 605;–iv, Bishop Diego at, 213, 221-222;-gives two priests to Bishop, 222;-resents treatment of Fr. Mercado, 428;-recalls Fr. José Reál, 690-691;-ment., 121-122, 189, 227, 297, 411, 620, 669, 672, 699, 700, 710, 713
College of San Fernando, missionary, chapters, see Chapters of San Fernando;-on California conquest, ii, 653-655;-complains to viceroy, 289;-contends for Indian rights, 371;-deserves gratitude of California, 382;-discretory, 372, 375;-founded, 477;-insists on Mission system, 371-382, 434;-procurator, 219, 247, 579, 647;-protests against pueblo near Mission, 516-519;-resists misuse of Pious Fund, 657;-ment., 5, 66, 82, 85, 102, 108, 126, 153, 154, 161, 163, 166, 167, 210, 219, 222-223, 245, 246, 293, 298, 299, 305, 309, 319, 325, 326, 341, 391, 392, 395, 402, 411, 423, 432, 446, 449, 452, 454, 461-462, 479-489, 493, 510, 529, 541, 545, 547, 551, 582, 597, 717;–iii, under Mexican independence, 108-110;-oath of allegiance taken, 151;-offers to cede the Missions, 51-55;-penniless, 73;-unselfishness of, 47, 449-450;-sad state of, 162-164, 447-450;-in peril of extinction, 265-266;-sends last two friars, 247;–yields ten Missions to Guadalupe, 453;-ment., 87, 93, 103, 139, 175-176, 207, 109, 139, 383, 408, 396, 546, 560, 610, 639;–iv, condition of, 78-79;-Bishop Diego there, 202;-almost demolished, 521-522;-community at, 521, 702;-ment., 120, 163, 191, 526, 620, 700, 709, 721-722
College, missionary, of Santa Cruz, Querétaro, ii, 108, 135, 137, 171, 174, 191, 222, 248, 298, 350, 371, 392, 405, 477, 551;–iv, 89, 296
College, missionary, of San José de Grácia, Orizaba, iii, 50-51
College, missionary, of Zapópan, México, iv, 89, 227
College and novitiate at Santa Barbara founded, iv, 700-707; –transferred to the Mission, 719-721
College, Jesuit, at Santa Clara, iv, 691
College, St. Vincent's, Los Angeles, iv, 719
College Rancho at Santa Inés, iv, 263, 684
Colleges, apostolic spirit of, ii, 477-479
Collingwood, The, iv, 550
Colonies in California not encouraging, ii, 511
Colonies, how rendered successful, ii, 514-515
Colonists of Branciforte, ii, 519-520;–iv, 298
Colonists for Los Angeles, ii, 365-367;-for San José, 221-222;-for San Francisco de Asís, 174-179, 182, 201-206;-for San Francisco Solano, iii, 510-511
Colonists exasperate Indians, ii, 352-353;-indolent, 513-514;-spiritually neglected, iii, 6;-

not taxed like Missions, 192;–aided by the government, ii, 222, 328-330;–iii, 126;-neglect horticulture, iv, 534
Colonists and soldiers attended by the missionaries without compensation, ii, 461, 466-467
Colonists contribute nothing to maintenance of Church or priest, iv, 350
Colonists and soldiers, character of, iii, 129-132, 506-507
Colonists of the Padrés-Híjar company at Monterey, iii, 508
Colony at the Port of San Diego, ii, 18, 61;–iii, 507;-on the Colorado, ii, 352-354
Colonization at expense of Pious Fund, iii, 521
Colonization scheme, fraudulent, iii, 504-505, 508-509
Colonization, properly executed, not opposed by friars, iii, 341, 342, 639, 640
Colonization plan of Rev. McNamara, iv, 548-550
Colonization, laws on, iv, 367
Coloma, where gold was discovered, iv, 610
Colorado River, see Rio Colorado
Colorado River discovered, ii, 158
Colorado River Missions and their fate, ii, 335, 351-357, 369, 372, 378, 382, 478
Colorado River tribes and the Coast Indians, ii, 196;–iv, 209
Colton, Rev. Walter, Protestant preacher, iii, 631-637;–iv, 563, 728
Columbia River discovered, ii, 158
Columbia, The, first American ship on northwest coast, ii, 158, 441
Columbian citizen, iii, 333
Columbus, The, with Bishop Alemany aboard, iv, 682
Comáles and metâtes, iii, 64
Comandante Gaspár de Portolá, ii, 43
Comerford, Sister Mary Teresa, iv, 714
Comisionados discourage religious exercises, iii, 581-588;–iv, 430
Comisionados of emancipation named, iii, 484
Comisionados make inventories, their charges, iv, 380-381, 387, 457
Comisionado system and results, iv, 148, 185, 274, 289, 433, 706
Comisionados of secularization named, iii, 350-351
Comisionados usurp spiritual authority, iii, 594-595
Commandments of God set aside, iv, 782
Commandments VI and VII especially distasteful, iv, 419-420
Commentaries of Fr. Durán, iii, 379-402
Commerce of the territory, iii, 342
Commercialism foreign to friars, ii, 246
Commissary-General of the Indies, ii, 418, 603, 605, 607;–iii, 4, 45, 52-53, 84;–iv, 303
Commissary of the Holy Office, ii, 542-543
Commissary-Prefect, ii, 297-298, 311;-first in California, iii, 4;-powers of, 4;-term of, 7;-headquarters, 7;-office ceased, 54;-revived, 84;-ment., 407;-office returns to California, iv, 79;-ment., 303
Commissary of the Port of San Blas, ii, 110, 114, 162
Commissioner of Indian Affairs, U. S., report on failure of Indian educational system, ii, 267-269;–report on number of Indians, iv, 657
Common sense guided friars, ii, 274-275
Communication betw. Colorado Indians and Mission Indians discouraged by Rivera, ii, 196
Communication, medium of, among the Indian tribes, ii, 252
Communication betw. Monterey and Sonora, ii, 350;–between New Mexico and Monterey, 125
Communion, Holy, not gener-

ally comprehended by Indians, ii, 253;–iii, 6
Communion, Holy, report on, ii, 627-628, 632
Communion, Holy, on the voyage, ii, 9, 147
Compañia Cosmopolitana, iii, 507, 512
Compelled, no one, to join Missions, ii, 263
Compensation, lack of, for attending sessions, causes adjournment of assembly, iv, 471
Compensation to friars for attending presidios, ii, 466, 467
Compensation for teaching trades, ii, 536-537, 539
Complaint, bitter of Fr. Amorós, iii, 81-82
Compline, last part of Divine Office, ii, 478
Composition of first assembly, iii, 185;-of second, 251
Composition of the Spanish Córtes in 1811-1813, iii, 94-95, 99
Composition of Malaspina's crews, ii, 440
Composition of the Mission family, ii, 275
Concepción, Laguna de la, ii, 35
Concepción, Puerta de la (Fort Yuma), ii, 200
Concepción, Punta de la, ii, 38
Concepción, The, ii, 9, 10, 133, 442, 486, 508, 519, 545, 550, 565, 575, 616
Conciliatory policy of the U.S. officers, iv, 596-597, 601, 630-632
Conde, Pedro García, to José Castro, iv, 473-474
Conditions, humiliating, ii, 284
Conditions for colonization, iii, 638-639
Conduct, exemplary, of friars, iii, 563
Conéjo, ii, 491
Conference between Bandini and Fr. Durán, iv, 368
Conference of Fr. Diego with Fr. Durán, iii, 605;-of Fathers with Echeandía at San Diego, iii, 237-240, 243
Confession, Sacramental, and Mexican insurgents, iv, 780
Confessional not frequented by the paisano chiefs, iv, 783-784;-why hated by revolutionists, 783;-the safeguard of virtue, 780
Confessions, annual report on, ii, 628, 632
Confidence of Indians in missionaries, ii, 522
Confidence of the Mexican Government in friars, iii, 344-345
Confidential agent for land claims sent by U. S., iv, 728
Confirmation, Fr. Serra empowered to confer Sacrament of, ii, 297-298;-number confirmed, 400;-Fr. Lasuén empowered, 449, 454-455, 596;-administered by Fr. Mariano Sósa, iii, 408-409;-by Fr. Durán, 481;-by Fr. Diego, 605-606;-by Bishop Diego, iv, 228;-by Fr. Rúbio, 186, 663;-faculty enjoyed by early Franciscans, iv, 304-305
Confirmation Register, ii, 300, 318
Confiscation of Missions completed, iii, 530-532
Confiscation of Missions and effects, iv, 320, 322-324, 408, 637-638;-made conversions impossible, 215-216;-burdened settlers with support of Church services, 398;–a curse, 98-116, 290;-real object of, 438
Confiscation of Church property in Mexico, iv, 699;-of Pious Fund, 242-244, 295;-of property of Religious, iii, 87-98
Confiscation and secularization explained, iii, 320-321, 637
Congregation of Propagation of the Faith, ii, 298, 307;–iv, 789-790;-of Picpus Fathers, iii, 651;–iv, 612;-of St. Vincent de Paul, iv, 711-719
Congress, The, U. S. frigate, iv, 551, 555, 563, 564, 568
Congress, first Cal. delegates

to the Mexican, iii, 150, 158, 159, 251;–iv, 284, 487
Congress of U. S. enacts law on land claims, iv, 731;-adopts reservation system for Indians, 656-657
Congreso del Estado Libre de California, iv, 91
Conquest of California, object of, ii, 660
Conscience of foreign adventurers, iv, 413
Consecratum Domino semel, Sanctum erit Domino, iv, 48
Consecration of the first Bishop, iv, 202
Consejo General of Pico, iv, 486-490
Consolation for the friars, iii, 577, 663
Conspiracy charge, amusing, iii, 572-573
Conspiracy against the government, ii, 314;-against Gov. Victoria, iii, 359, 361;-against Micheltorena, iv, 325-326
Conspiracy of paisano chiefs against Missions, iv, 62-64
Constitution of California, first, iii, 185;-of State of California, iv, 660
Constitution of United States permits no laws interfering with Religion, iv, 605
Constitution, The, U. S. frigate, iv, 551
Constitutional convention at Monterey, iv, 659
Constitutions, various, of Mexico, iii, 213, 245;–iv, 3, 4, 281
Consultation of Fathers at San Diego, ii, 107, 188
Consultation of Fathers on Fr. Altimira's action, iii, 179
Contemptible tactics of Neve, ii, 280-292
Contention betw. Bishop Diego and Fr. Quijas, iv, 299
Contra Costa County, ii, 506
Contra Costa Mts., ii, 207
Contrast Carranza's troops with U. S. troops, iv, 552;-Carranza's actions with Kearny's, 580;-Carranza's treatment of priests with Mason's courtesy, 595-596;-reception of Bishop Diego and that of Bishop Alemany, 682
Contributions from old to new Missions, ii, 8, 247, 453-454
Contributions to Spanish war fund, ii, 390, 468, 540, see Donativo
Contributions, forced, from the Missions, iii, 19, 68-70, 123-129, 151, 236;–iv, 94, 132-135
Control of Indians belongs to missionaries in capacity of fathers to children, ii, 119-120, 133
Convénio or Agreement betw. Dominicans and Franciscans, iv, 708-709
Convent, first Dominican, iv, 692
Convent of Our Lady of Sorrows, Santa Barbara, iv, 706-707
Convento Grande de San Francisco de México, iii, 93
Convents, queer notions about, iii, 323-324
Convents of Sisters, first, in California, iv, 688-689;-at Los Angeles, 718
Conventuals, friars, ii, 67
Conversion of Indians, first object of Spanish occupation, ii, 132, 415
Conversion with aid of troops not successful, iii, 25
Conversion and marriage of William Hartnell, iv, 146
Conversions, numerous, ii, 167, 498;-discouraged by settlers, 513;-obstructed by bad example, 426;-rendered impossible by Neve, 331-335;-numerous, iii, 116, 226, 316;-rendered impossible by paisano chiefs, iv, 117, 119-120, 215-216
Conversiones or Reducciones, see Reductions, Missions
Convicts as troops, iii, 253-254;–iv, 52, 270, 272, see Cholos
Convictions vs. notions, iv, 413
Conway, Rev. B. L., iii, 624
Cook, George, iv, 581
Cook's Inlet, ii, 438
Cooper, John Baptist Roger, iii, 283

Cooperation of Fr. Durán coveted, iv, 367-368
Cordero, soldier, iii, 231
Córdoba, Alberto de, ii, 516, 519
Córdoba y Bárrios, José Miguel de, iii, 97
Cork County, Ireland, iv, 714
Corn-planting, ii, 260
Coronel, Ignácio, iv, 31
Corpus Christi celebrations, ii, 78-79, 85, 627;–iii, 207, 278;–iv, 264, 280-281
Corrál, or Santa Rosa de Viterbo, ii, 32
Correct sense of Law of September 13, 1813, iii, 380
Correction necessary, ii, 342
Correction regarding Micheltorena, iv, 334-335
Corro, President José Justo, iv, 90
Correspondence of friars, ii, 458-459, see Letters
Cortés, Hernando, ii, 342-343, 364;–iii, 628
Cortés, Fr. Juan, ii, 498, 551, 608;-discreto, iii, 3, 53, 55;-procurator for Missions, 54, 124-125, 211, 247-249;-to Fr. Payéras, 84-85, 93-94;-retires to Spain, 266-267;-ment., 265, 272;-autograph, ii, 629
Córtes, Spanish, of 1812-1813, iii, 94-95;-decrees of, 105-108, 110, 137, 148, 320-321, 425, 467, 487;-decree of Sept. 13th, 419, 468-469;-of year 1820, p. 138;-ment., 135, 140, 148;–iv, 738
Cortina, Ignácio, iv, 522
Cosomnes Indians, iv, 216
Cossack, The, iii, 362
Cossacks, administrators worse than, iv, 103
Costa, Fr. Domingo, O. P., iv, 709
Costansó, Miguel, ii, 8, 9, 11, 13, 15;–to Don Galvez, 62;–on trade regulations, 590;-ment., 22-24, 31, 33, 38, 43, 45, 48, 54, 58, 60-63, 65, 71
Cost of transportation, ii, 280
Cot, Antonio José, iii, 450;–iv, 84;-purchases Mission San Luis Rey, 507
Cota, Antonio, iv, 725
Cota, corporal, iii, 195
Cota, Guillermo, iii, 227
Cota, Manuel, discharged, iv, 150, 157
Cota, Mariano, iii, 33
Cotton raised, iii, 80
Cotton-weaving, ii, 536
Cottonwood, Cal., ii, 195
Coues, Elliott, ii, 174, 190, 200, 666-667
Council Bluffs, Iowa, iv, 589
Council of the Indies, ii, 302, 307, 312, 313, 605, 606
Council of Fathers and officers at Port of Monterey, ii, 43, 44, 53, 56;–at Santa Delfina, 43-45;-at Monterey, iii, 148, 152
Council, First Plenary of Baltimore, iv, 624, 697, 732
Council, Seventh Provincial of Baltimore, iv, 665-666
Council of Trent, ii, 644;–iii, 43;–iv, 599-600, 625
Council of War, ii, 117, 121
Councils of the Church on knowledge of people's languages, iii, 608-609
Couriers, ii, 319, 450;–iii, 507
Court of appeals lacking, iv, 50, 93, 103;-decreed, 127;-organized, 390
Court of Madrid, ii, 392
Courtesy of the friars, ii, 640;–iii, 212;–iv, 22, 385-386
Courtesy of Mason and Halleck towards priests, iv, 586, 598
Court-martial, farcical, iii, 295-304
Court, U. S. District, decisions on Church property, iv, 746-771
Covarrúbias, Fr. José Maria, iv, 721;-autograph, 721
Covarrúbias, José Maria, Pico's secretary, iv, 435, 443, 450;-leases Mission Santa Inés, 459;-purchases same, 508
Cowl, jealousy of the, ii, 406
Coyoehte, Coyehete, ii, 623, 682
Coyote Rancho, iii, 658
Coyotes, wolves, etc., iii, 81
Coyle, Rev. Francis, iv, 627. 685

Cradle, or native land, iv, 411, 417, see Nativism
Craziest dream, ii, 266
Crazy legislation, ii, 331-335
Credit due the missionaries, iii, 405
Credit due the neophytes, iv, 464
Creditors of the ex-missions, iv, 363, 364, 367, 377, 433, 434, 440, 496, 502
Creditors after Pico, not after Missions, iv, 503, 505, 507
Creek, San Francisquito, ii, 141-142
Cremating their dead, Indians, ii, 156
Crespi, Fr. Juan, ii, 12, 15;-first to baptize in California, 29;-his diary, 23, 153;-zeal, 29;-in sight of Pt. Reyes, 50;-mystified, 56;-chaplain, 145-153;-at Dolores, 326;-death, 326;-ment., 24-27, 63, 65-66, 72, 73, 78, 85, 89, 93-99, 100, 104, 129, 179, 181, 206, 207, 229, 240, 245, 246, 402, 620;–iv, 814
Crespo, Manuel, iii, 351;–iv, 5, 33, 51, 54
Crime of the 19th century, iii, 515-532
Crime, real, of the friars, iii, 662-663
Crime, real, of Victoria, iii, 402
Criminal action of Pio Pico, iv, 504-505
Criminal offenses punished by the military, ii, 275
Criminally stupid blunder, ii, 352
Cristianos, Los, ii, 28-29
Cristóbal Orámas, Fr., unwarranted fiction about, iv, 810-812
Cristóbal, pilot, ii, 157
Cristóphoro, neophyte, iii, 586
Critics, high-salaried, begrudge friars a pittance, ii, 523-529
Critics, malicious, ii, 246, 266, 274-277;–iii, 639, 645;–iv, 746
Criticism of La Pérouse, ii, 675-678
Croix, Carlos Francisco, Marqués de, viceroy, ii, 3-4, 7, 65, 80, 82, 84, 94, 293, 656, 659
Croix, Teodoro de, comandante-general, ii, 289;-appeals to king against viceroy's decision, 290;-writes to Fr. Serra, 293-294;-refuses permit to confirm, 308;-delays royal order, 351;-plans overthrow of Mission system, 351-352;-his folly and bloody consequences, 352-357;-promoted, 405;-ment., 291, 295, 301-317, 327, 328, 335, 355-357, 361, 365, 371, 375, 382, 390, 391, 410;-autograph, vol. i, 524
Croke, Rev. J., iv, 696
Cronin, Sister Mary Joseph, iv, 714
Cross, erected at Carmélo, ii, 57;-Monterey, 58, 72;-San Juan Capistrano, 169, 214;-Port Santiago, 322;-Puerto de los Remédios, 159;-removed by Indians, 159;-inscription on, 147-148;-at Point Lobos, 143, 165, 180;-San Francisquito Creek, 142, 180;-Cerro de San Francisco Solano, 492;-Las Pozas, 492;-Trinidad, 155;-Punta de Mártires, 157-158;-Paso Róbles, 160;-Santa Clara, 216
Cross, The, in the procession of the Missions, ii, 220
Crouch, John Henry, iv, 224
Crowding redskins to the wall, iv, 652
Cruel treatment of Indians at hands of comisionados, iii, 591;–under M. Vallejo, 306;–cruel murders of Indians by soldiers, 201
Cruelty of settlers towards Indians, iv, 111-112, 650, 652
Cruelty, false charge of, against friars, ii, 277, 508;–iii, 484
Crusaders, iii, 620-621
Crushing argument against Goycoechea, ii, 577-578
Cruz, Doña, (with Chico), iv, 19
Cruzada, Bula de la, or dispensations from abstinence, iii, 160-162
Cruzado, Fr. Antonio, assigned to San Buenaventura, ii, 84-85;-at San Gabriel, 93;-per-

mitted to retire, 128;-at San Gabriel, 177, 215
Cuadro of a Mission, ii, 559
Cuartillo, liquid measure, ii, 555, 557
Cuatro Aspirantes, iv, 112
Cuatro Indigenas, iv, 8-11, 12
Cuba, ii, 296
Cucamonga, iii, 38-39
Cuchillones Indians, ii, 503, 507
Cuculla, Fr. Francisco, iii, 407-409
Cuera, soldados de, or leather jacket soldiers, ii, 23
Cure-all, modern, ii, 266, 270
Cueros de Venado, rancho, iv, 308
Cueva, Pedro de, ii, 611-612
Cuevas, Louis, Minister, to Fr. Durán, iv, 429;-warns Pico of war, 473;-directs recruits to be enlisted, 475
Cuesta, Fr. Felipe Arroyo de la, offers aid, iii, 19;-predicament, 225-226;-visits sick on stretcher, 290;-author of Indian dictionary, 611;-autograph, 226
Cuia, ranchería, ii, 679
Culiacán, iv, 121, 521, 673
Cultivated Indian land given to outsiders, iii, 386
Culto divino, iii, 531;–iv, 42, 275, 315, 488
Cumuchí, Indian chief, iv, 315
Cupidity in Mexico and California, iii, 520;-of paisano chiefs, iv, 637
Curacies, unlawfully established by assembly, iii, 530-531;-of no significance to friars, 545-546;-very name to be avoided, 580;–iv, 459
Curbing needed by Neve, ii, 363
Curiel, Bernardo, iii, 286
Curious communication, iv, 420-422
Cursum consumavi, fidem servavi, etc., ii, 400
Custody, Franciscan, see vol. i for meaning
Custody, organized, ii, 319
Custody of San Carlos, ii, 392;-of San Gabriel, ibidem.
Custom dues, iii, 133;-paid by Bishop Diego, iv, 246-247
Custom, irreverent, iv, 153
Customhouse revenues, iv, 84, 135
Cutucho, ranchería, ii, 623
Cyane, The, U. S. sloop, iv, 551, 561
Cypress Point, ii, 41

D

Daily Mission routine, ii, 253-254, 448-449, 559-561;–iii, 263
Dakota, State of, iv, 377, 533
Daly, Sister Mary Xavier, iv, 714
Dana, Richard Henry, on the paisanos, iii, 131;-on Bandini, 513;-arrived at Santa Barbara, 541;-on the friars, 541;-on secularization, 540-542;-ment., 413
Dana, William Goodwin, alcalde at Santa Barbara, iv, 36;–signs petition for Bishop Diego, 234;- on San Luis Obispo, 637
Dances, Indian, at Missions, ii, 30, 36, 148, 192, 559
Daniel, Rev. Anthony, S. J., iv, 11
Dantí, Fr. Antonio, arrives, ii, 453;-overscrupulous, 488;-with expedition, 492, 495;-in distress, 499-500;-ment., 506, 507, 597;–iii, 265;–autograph, ii, 488
Danzarines Indians, ii, 136
Dárien, Bishop of, ii, 245
Dating, fraudulent, by Pio Pico, iv, 504-505, 760-767
Dávalos, Rev. Miguel, ii, 325, 370
Dávalos, surgeon, ii, 157
David, King of Israel, iv, 420
Davis, Daniel C., iv, 591
Day, Mrs. F. H., iv, 35
Day, St. Francis's, at the Missions, iii, 44;-St. Michael's, 44
Deacons, the first ordained in California, iv, 257-258
Dead, Office of the, ii, 170
Dead and wounded at San Pascuál, iv, 573
Dearth of priests, iv, 88-89, 391, 395, 409, 612-613, 618
Death, belief of California Indians, ii, 238

Death of boatswain, ii, 146;-of Bucareli, 295-296, 324;-of Fr. Crespi, 326;-Fr. Garcés, 353;-Fr. Font, 190;-Fr. Jaume, 169;-Fr. Lasuén, 596;-Fr. Murguia, 399;-Neve, 357, 405;-Fr. Nocedál, 320;-Fr. Palóu, 480;-Capt. Pérez, 166;-Rivera, 354;-Roméu, 456;-Bishop Rouset, 644;-Fr. Serra, 402;-iii, Rev. Bachelot, 652;-Bishop Bernardo, 251;-Fr. Calzada, 47;-Fr. Ciprés, 47;-Fr. Dumétz, 47;-Gov. Figueroa, 539;-Fr. Gil y Taboada, 129, 466;-Fr. Ibañez, 47;-Fr. Jaime, 277;-Fr. Landaeta, 47;-Fr. Miguel, 47;-Fr. Panto, 47;-Fr. Payéras, 171-172;-Fr. Quintana, 12-16;-Fr. Urresti, 47;-Fr. Uría, 466, 568;-Fr. José Sánchez, 451;-Fr. Sarría, 568-571;-Fr. Señan, 173, 181;-Fr. Tapis, 221;-iv, Fr. Abella, 279;-Fr. Arroyo, 120;-Fr. Caballero, O. P., 238, 259;-Fr. P. Cabot, 79;-Bishop Diego, 516;-Fr. Esténaga, 618;-Fr. Fortuni, 120;-Fr. Godayol, 476;-Herrera, Mex. President, 670;-Fr. Ibárra. 279;-Fr. J. J. Jimeno, 719-720;-Fr. Martin, 120;-Fr. Juan Moreno, 364, 412;-Fr. Rafael Moreno, 120;-Fr. Oliva, 618;-Fr. Ordáz, 686;-Pico's mother, 464;-Pio Pico, 111;-Híjar, 389;-Fr. Victoria, 79;-Fr. Zalvidéa, 525-526

Deathbed, appeal from, by Bishop Diego, iv, 513-514

Deathbed scene of the Missions, iv, 495-501

Death warrant for the Missions, iv, 373-375, 445-450, 462

Death warrant, political, of Pio Pico, iv, 445-450, 636

Deaths from scurvy, ii, 12-14;-from cholera, iv, 696

Debts of the Missions, iv, 438-440

Decadence of Lower California, iii, 274

Decay of Missions begins with emancipation, iii, 241, 559-560

De-Christianization of boys at bottom of Mexico's disorders, iv, 714

Decision of Mexican prelates on Bula Cruzada privileges, iii, 161

Decision of U. S. Land Commission on Church property, iv, 733-745;-of U. S. District Court on Mission property, 746-771

Declaration of independence of the Castro and Alvarado confederates, iv, 55-56

Decrease of Indian population, causes, iv, 320-322

Decree, royal, September 15th, 1713, on rights of Indians, ii, 517-518

Decree, royal, Nov. 9th, 1773, on Church Asylum, ii, 668-669

Decree, royal, July 23d, 1793, on teaching Spanish to Indians, ii, 472

Decree, royal, January 22d, 1804, on a Papal Brief, ii, 605-607

Decree of Spanish Córtes, September 13th, 1813, secularizing Missions, iii, 95-97, 101, 320-321, 348, 520

Decree against Spaniards by Mexican Congress, March 20th, 1829, iii, 274

Decree by Mexican Congress, August 17th, 1833, secularizing Missions, iii, 518-520;-iv, 210

Decree against religious Orders by Mexican Congress, November 6th, 1833, iii, 516-517

Decree, supplementary, by Mexican Congress, April 16th, 1834, iii, 521

Decree (illegal) of secularization, by California assembly and Gov. Figueroa, August 9th, 1834, iii, 523-530

Decree (illegal), supplementary of California assembly, November 4th, 1834, iii, 530-532

Decree of Mexican Congress, November 7th, 1835, repeal-

ing Figueroa's decree, iv, 6, 209, 210
Decree of Mexican Congress erecting the Californias into a diocese, September 19th, 1836, iv, 90-91, 186
Decree of President Santa Anna, February 8th, 1842, taking charge of Pious Fund Estates, iv, 242-243
Decree of Santa Anna, October 24th, 1842, confiscating the Pious Fund Estates, iv, 244
Decree of Gov. Micheltorena, March 26th, 1843, restoring Missions to friars, iv, 272-276
Decree of Santa Anna, June 21st, 1843, admitting Jesuits, iv, 282-283
Decree of Mexican Congress, April 3d, 1845, restoring Pious Fund to California Bishop, iv, 434
Decree (illegal) of Pico assembly, May 28th, 1845, leasing and alienating Missions, iv, 373-375, 431, 433, 444, 445, 499, 743, 769, 772
Decree (illegal) of Pio Pico for the sale of Missions, October 28th, 1845, iv, 445-450, 455, 743, 769
Decrees of First Ecclesiastical Synod of California, March 19-23, 1852, iv, 692-693, 802-804
Decree of Second Ecclesiastical Synod, iv, 713
Decrees of Mexican usurpers against Religion, iv, 794-797
Dedication of College at Santa Barbara, iv, 707
Deer, elks, antelopes seen, ii, 203;-at San Francisco Bay, 52
Defamers of missionaries, ii, 584-585
Defended, Missions, ii, 552-581;–iii, 660-663
Defense of Fr. Martínez, iii, 296-299
Defense not needed by friars, iv, 804
Definidores or councillors, ii, 606
Degrading position of missionaries, iii, 583;–iv, 49
Degrading reglamento, ii, 423
Degrading, whipping not so regarded by Indians, ii, 275, see Flogging.
Degrees farthest north of Spaniards, ii, 322
Delaware Indians, iv, 447-478, 569, 575
Delaware whipping post, ii, 276
Deleisseques, Olivier, iv, 507
Delegate to Mexican Congress, see Congress
Delight of Dominicans, iv, 707-708
Delight of neophytes at Memorias, iii, 647
Delmás, Rev. John Mary A., iv, 628, 683, 685
Demagogues opposed to the friars, iii, 566
Demand, unreasonable, of Solá, iii, 135
Demands for permit to retire, ii, 424
Demands for supplies, iii, 35;-endless, 128-129, 166-167, 223-228;-of paisano chiefs, 344-345, 374;-specimen demands, iii, 554-556;–iv, 133-135;-unreasonable, iii, 188
Demented Fr. Horra, ii, 508
Demers, Rt. Rev. Modestus, iv, 613-614
Demokrat, San Francisco, German Daily's absurd story, iv, 806
Demoralization of emancipated Indians, iv, 110-111, 639-640
Den, Nicholas August, leases Mission Santa Barbara, iv, 460;-ment., 234, 456, 457, 684
Den, Richard, purchases Santa Barbara Mission, iv, 508;-ment., 725
Department of Lower California, salaries, ii, 123
Depravity, moral, iv, 34-35
Depredations of Indians exaggerated, iv, 644-654
Depredations of savages and emancipated Indians, iii, 38, 81;–iv, 638-643

Depredations of paisano troopers, iv, 360-361
Description of Cal. coast, ii, 660-662
Descubierta, The, or Santa Justa, ii, 439-440
Deserting sailors flogged, ii, 157
Deserting soldiers, ii, 90, 106-107, 111, 120
Desert travelers perish, ii, 135
De Smet, Rev. Peter John, S. J., iv, 689
Destitute soldiers, iii, 17, 36, 66-67, 83-84, 123
Destroyers of Missions, pupils of Voltaire, iv, 791
Destroying property, friars falsely accused, iii, 556-557
Destruction Island, ii, 158
Destruction of Mission San Diego, ii, 169
Destruction of vineyards, iii, 661;–iv, 5
Destruction wrought by confiscation, iv, 107-116
Detachment of the friars, ii, 458-459, 594;–iii, 439, 548-550, 552
Detaining converts at Missions, reasons for, ii, 271, see Runaways
Detrimental trade regulations, ii, 436-437
Dialects, Indian, ii, 227, 252-253
Diaries or journals, ii, 15, 23, 141-144, 153, 177
Diário del Gobierno, iii, 660
Diary of Fr. Juan Crespi, ii, 23;-of Fr. Pedro Font, 177;-of Fr. Thomás de la Peña, 153;-of Fr. Francisco Palóu, 141-144
Diatribe of paisano chiefs against friars, iii, 366-369;-of Hittéll, 462
Díaz, Benito, iv, 65, 508, 727, 759-766
Díaz, Rev. Cristóbal, ii, 34
Díaz, Fr. Juan, ii, 135-137, 352, 667
Díaz, Porfírio, President of Mexico, iv, 795
Diego, Fr. García, sends four friars to California, iii, 407;-with eight friars at San Blas, iii, 442;-in Lower California, 442-444;-arrives at Monterey, 420, 445;-meets Fr. Durán, 447;-at Santa Clara, 452-453;-opposes flogging, 455-456;-on Vallejo's complaints, 459-460;-suspends Fr. Mercado, 461-462;-reinstates Fr. Mercado, 462;–on secularizing Missions, 486-488;-ignores impertinent assembly decree, 531;-consults Fr. Durán, 578, 605;–memorial to governor, 578-580;-appeal from Fr. Quíjas, 581-589;-complains about administrators, 594-595;-attends dying Figueroa, 599;-report on Figueroa's death, 604-605;-gives Confirmation, 606;-departs for Mexico, 605-606;–ment., 473, 494-496, 577, 590, 659-661;–iv, goes to Mexico, 68, 186;-report on Figueroa, 69-72;-memorial to Govt., 83-90, 98;-successful, 186-187;-informe or report, 187-189;-presides at college chapter, 213;-ment., 79-80, 122;-named Bishop of the Californias, 189-191;-Bull of appointment, 195-201;-takes oath, 201;-consecrated, 202;-first pastoral 202, 186;-signature, 203;-notifies Fr. Durán and Gov. Alvarado, 203;-appoints agent for Pious Fund, 204;-memorial to Mexican President, 204-209;-visits Guadalupe, 213-214;-fails to secure priests, 221-223;-desires Jesuits, 222;-obtains two Zacatécans, 222;-voyage to California, 224-226;-arrives at S. Diego, 226;-his attendants, 226-228;-confers Confirmation and Minor Orders, 228;-goes to Santa Barbara, 229-236;-his clergy, 237-238;-pastoral, 239-240;-Pious Fund taken away, 242-245;-pastoral on tithes, 246;-pays tonnage, 246-247;-circular on tithes, 247-248;-abused by Vallejo, 249-250;-embarrassed, 245-247, 251-257, 256-257;-appeals to Mex. Govt.,

253-255;-Pious Fund returned, 256, 403-404;-ordains first priests, 257-258;-Confirmation tour, 259;-names Patron Saints, 259-261;-founds seminary, 261-263;-Confirmation tour, 263-267;-seeks to secure title to Church property, 264-265;-takes oath with clergy, 282;-dispute with Fr. Quijas, 298-305;-congratulates Pico, 336;-leaves Monterey without priest, 391;-to Micheltorena, 394-396;-disheartened, 398-400;-correspondence with Mex. Govt., 401-402;-orders public prayers, 406;-representation to Mex. Presid., 407-410;-ordains priests, 412;-on marriage before seculars, 415-416;-on nationalism and politics, 417-419;-extends Fr. Mercado's faculties, 424-427;-refuses to misapply funds, 441-442;-places Rev. Gómez at S. Luis Obispo, 513-514;-appoints FF. Durán and Rúbio vicars-general, 514-516;-his death and burial, 516-518;-his accounts, 519;-what hastened death, 520-521;-ment., 176, 192, 296, 330, 427, 439, 523, 618, 663, 669, 672, 682, 684, 694, 733, 769, 792, 793, 816;-autograph, 262

Diegueños Indians, ii, 170

Diézmo or tithes introduced, iv, 239-240, 246, 608

Diézmo source of revenue to king, iii, 133

Difference between Mission and Reservation, iv, 656-657

Difference betw. Religious and their enemies, iii, 616-620

Difference between savage and Mission Indians, iii, 405;–iv, 141-142;–iv, 532-534

Difficulties encountered by friars, ii, 227, 244, 252-253, 274, 282, see Friars, Missionaries

Digger Indians, ii, 224, 226;–iv, 652

Dilatavit infernus os suum, iii, 517

Dilemma of Fr. Garcés, ii, 194, 198;-of Fr. Serra, 304, 318, 339;-of missionaries, iv, 7, 12-13

Dinner with savages, ii, 156

Diocese of California erected, iv, 90, 186;-state of, 391, 397-401

Diocese of Sonora, ii, 541;–iv, 196

Diós y Libertad, origin of, iii, 209;-used by FF. Suñer, Peíri, Mansilla, 278-279

Diplomatic relations broken off, iv, 473

Diputación, or legislative assembly, iii, 169;–iv, 51

Disagree, Vallejo and Alvarado, iv, 125

Disagreeable necessity, management of temporalities, ii, 383-385

Disagreeable remonstrances, iv, 95-96

Disappointment of neophytes, iii, 647

Discalced religious, iii, 96

Disciples of Voltaire, iv, 580, 782, 784

Discipline, military, and Vallejo, iv, 96

Discontent of Indians, iii, 210-211;–iv, 17-18

Discord betw. ecclesiastics and the military, ii, 348-349

Discord among paisano chiefs and followers, iv, 485-494, 557

Discount, heavy, iii, 560-561

Discouraging letters, iii, 370-371;–iii, 162-164

Discoverer of San Francisco Bay, ii, 51

Discoveries on northwest coast, ii, 3, 147-160

Discovery of gold, iv, 609-610

Discovery of Monterey announced in Mexico, ii, 79

Discovery, The, ii, 469-470

Discrepancies in dates, iv, 276

Discretory, ii, 377, 382, 405;-serious error of, 481-482

Discrétos or college councillors, ii, 382, 597, 626;–iii, 465;–iv, 213, 722

Discrimination, unjust, iii, 193;–iv, 135

Diseases, Indian, causes of, ii, 237-238, 608-610, 633;–iv, 321, see Gálico
Disgraceful state of things, iii, 331
Disgust of the people, iv, 483
Disheartened missionaries, ii, 383-390, 531;–iii, 226, 228-231, 233, 234, 374-377;–iv, 297-298, 378-379
Dishonorably taking advantage of Indian helplessness, iii, 386
Disillusioned missionaries, ii, 286
Disinterestedness of the friars, ii, 347, 379, 466-467;–iii, 114-117, 344, 420, 548-550
Disloyalty, charge of, resented, iv, 419
Disobedient legislators, iv, 15-16
Disorderly soldiers, iv, 485;-due to Pico and Castro, 423
Disorders in Mexico, iv, 109, 794-799
Disorders liable to occur, ii, 275
Disorders due to Neve's meddling, ii, 340-344
Dispensation from abstinence, ii, 592;–iii, 160
Dispute between Fr. Serra and Neve, ii, 338;–between Bishop Diego and Fr. Quíjas, iv, 298-305
Disputes between missionaries and the military, ii, 104-105, 196-197, 603-608;–how to avoid them, 415
Disregard for human life, ii, 240-241;-for Indian rights, 516-520
Disrespect of soldiers for priests, ii, 183, see Soldiers
Dissensions among Mexicans under Flores, iv, 575-576
Dissolute soldiers cause of disorders, iii, 35;–iv, 485
Distance required between Mission and colony, ii, 515
Distance betw. San Gabriel and the Colorado, ii, 317
Distress in the Missions, ii, 100;–iii, 74-76
Distribution of missionaries, ii, 85, 215;–iii, 452
Distribution of rentals, iv, 468-469
Districts, territorial, iv, 390
Dividing line betw. Upper and Lower California, ii, 598
Divine Office, ii, 560
Divine Worship and genuine Christians, iii, 579;-amount granted for, 531;-deemed excessive, 578-579
Division, unjust, of Mission lands, iii, 392-393
Dixon's Channel, ii, 149
Doctor Pedro Prat, ii, 9, 83
Doctrina or religious instructions, ii, 83, 252, 254-255, 283, 401;-in Spanish a folly, 553;-in Indian, iii, 42-43;-ment., 263, 472, 623
Doctrinas or Indian pueblos, ii, 345;–iv, 301
Doctrinéros, iv, 301
Document buried at Carmélo, ii, 57-58;-at Point Lobos, 165
Document, precious, iv, 42-50
Documentos of Pio Pico, iv, 366, 368, 386, 441
Dole, William P., iv, 654
Dolór de costádo, ii, 613
Dolores, Arroyo de los, ii, 181;-Laguna de los, ii, 204
Dolores, Mexico, ii, 648
Dolores Mission, San Francisco, ii, 209-281;-Vancouver at, 469;-procession at, 322;–iv, 296, 615, 715, 775
Dolores River, ii, 62
Dolores, Nuestra Señora de los, River, ii, 681
Domestic infelicity of Fages, ii, 408, 415, 422
Domínguez, Juan José, iii, 646
Domínguez, Manuel, iii, 252;–iv, 280
Dominicans receive Lower Cal., ii, 102, 108, 127;-dispute with Neve, 287;-ment., 453, 456;-at Benicia, iii, 408;–iv, in Low. Cal., 188, 219, 521, 516, 676;–rejoice at founding of Franciscan college, 707-708;-ment., 241, 259, 294, 603, 604, 686, 700
Dominican chapter, Rome, iv, 666
Dominican province and novitiate established, iv, 692
Dominican Sisters, first, in California, iv, 682, 688-690

Dominus det vobis pacem, ii, 472;–iii, 447
Donádos or Tertiaries Regular, iii, 52
Donations forced, iii, 70, 117-119, 123-129, 167-168;-voluntary, 70;-to Gov. Solá, iii, 158
Donatiòns to Fr. Serra, ii, 126
Donativo or war contributions, ii, 465-466, 647
Donors of Pious Fund, iv, 242
Don Quixote of Cal., iv, 430, 781
Dos Palabritas, iv, 8-13
Dos Pueblos, Indian villages, ii, 37;–iii, 201
Doubet, Rev. Peter Joseph, iv, 627, 685
Doyle, John T., edition of Palóu's Noticias, ii, 65, 148, 404;-in "Century," 471;–iv, 695, 733
Doyle, Sister Mary Sebastian, iv, 697
Drafts for supplies, ii, 591;–iii, 19, 36;-unpaid, 69-73;-worthless, 124-125, 135, 138, 140, 167, 210, 235, 314, 454;-amount due, 115, 171, 338
Drake's Bay, ii, 7, 50, 55, 661
Drawback to history, ii, 458-459
Dreary toil at Missions, ii, 498
Dreadful sufferings, ii, 45
Dress of Indian neophytes, ii, 262-263, 556-557;-of savages, 15, 33, 193, 228
Drouth, iii, 165
Drunkenness, iii, 132-133;–iv, 110, 637, 650
Duarte, Mariano, iii, 317, 354
Duggan, Sister Mary Clare, iv, 714
Dugout at Carmélo, ii, 163-165
Dullness of Indians, ii, 252-255, 266, 532
Dumétz, Fr. Francisco, arrives, ii, 84;–assigned, 85, 89;–persuades deserters to return, 90;-goes to Lower California for supplies, 100, 104, 164;-at San Carlos, 104, 299;-welcomes Fr. Palóu, 129;-goes to San Antonio, 171;–authorized to confirm, 455;-first missionary of San Fernando, 496;-ment., 146, 178, 185
Dumiel, Rev. John, at San Rafael, iv, 690
Du Monteil, Rev. John Caspar, C. SS. CC., iv, 627, 685
Duplicity of Echeandía, iii, 260-261, 394
Durán, José Maria, Acting Minister of Eccl. Affairs, iv, 672-673
Durán, Fr. Narcíso, ii, 642, 645;–iii, expedition to Sacramento River, 27;-at founding of San Rafael, 31;-at Mission San José, 165-166, 188 and after;-named presidente, 207;-correspondence with FF. Sarría and Tápis, 217-221;-refuses oath, 222-223;-complains of burdens on Indians, 188, 225, 236;-term expires, 249;-consoles Fr. Sánchez, 250;-proposes Bishop, 263, 494-495;-report, 264;-refuses order of Echeandía, 222, 268;-his age, 272;-to Mexican Presid., 281;-elected presidente, 307, 329, 408;-to Mex. President, 304, 328-334;-loathes to stay, 330, 410;-to Echeandía, 336-337;-declines aid till soldiers are succored, 337-338;-proposes Missions east, 341-342, 493-494;-to be banished, 307, 344;-on Victoria, 361;-comments on Echeandía's scheme, 379-342;-circular on emancipation, 374;-to Fr. Peiri, 410-411;-demands passport, 412;-unmasks Echeandía and clique, 421-441;-love for College, 499;-at Santa Barbara, 452;-circular on Zacatecans, 447-452;-welcomes Figueroa, 447;-on transfer of Missions, 453-454;–visits south, 477-480;–on Indians at Los Angeles, 477-479;-presidente and vice-comisário prefecto, 465-466;-on Figueroa's Reglamento, 480-481;-circular on Reglamento, 481;-reply to Figueroa's secularization plan, 488-495;-on northern Missions, 538-540;-laconic remark on Mex. decree, 517;-feels for the friars, 542-543;-circular for case of death, 542-548;-Latin circular, 548-550;-eager

to drop temporalities, 520, 551-552;-to be banished, 565;-on wine and brandy, 571;-offended by Fr. Ordáz, 573-576;-indignant at charge of disloyalty, 573;-appealed to by Figueroa, 553-555;-vicário foráneo, 573;-meets Fr. Diego, 578;–accepts Very Rev. Bachelot, 651;-warned by assembly, 659;-ment., 106, 156, 179, 181, 184, 247, 273, 288, 407-409, 420, 453, 486, 496, 498, 516, 532, 538, 577, 584, 598, 601, 605, 660-661;–iv, difficulties with Chico, 21-30;-ordered banished by Chico, 36-39;-fearless statement, 21-29;-his writings, 42, 50;-on Divine Worship, 42-50;-his popularity, 60-65;-saves California from war, 64-65;-comisário prefecto, 79, 396, 521;-takes oath with friars, 15, 80-81;-appalling description, 98-117;-why rudely treated by Vallejo, 97, 773-777, 781-782;-congratulates Alvarado, 76;-urges Fr. Diego to proceed to Mexico, 68;-his affection for Fr. Rúbio, 80, 116-117;-way to satisfy colonists, 107-108;-vicário foráneo, 120;–in charge of Santa Barbára, 150-151, 157-159;-report on San Gabriel and San Luis Rey, 162-163, 179-180;-wants to leave Cal., 113, 116, 118, 158-159, 163;-on Alvarado's new Reglamentos, 147, 170-177;-refuses fixed income, 175-176;-ill at Aguirre's, 174;-incensed at Pio Pico, 159-160, 179-182;-proposes Bishop, 186;-directs friars to submit to Bishop, 238-239;-acts for Bishop, 258;-circular on restored Missions, 277-279;-indignant protest, 293;-report of 1844, pp. 322-324;-declines to cooperate with Pico in sale of Missions, 346, 347, 351, 354, 368, 385, 443;-on Pico's 5 articles, 340-351;-deceived, 368-384;-confesses his error, 384-385;-misjudges Fr. Esténaga, 365-367;-his Six Articles, 431-432;-his solicitude for neophytes, 62-64, 91, 118, 383, 454-455, 458, 464, 466-469;-defends Indian rights, 12-15, 50, 83, 107, 118-119, 185-186, 523-524;-strange circular, 354-355;-offended and appeased, 386-387;-on Hijar's death, 389;-on liberty to Indians, 382-383;-disgusted, yet loves, 452-454;-resents charge of disloyalty, 419;-appeals to Mexican Govt., 428-429;-aroused about sale of Mission, 465-466;-too candid toward secular officials, 386;-to Pico on Pious Fund, 436-441;-circular on delivering Missions, 382;–to Pico on transfer of Mission Santa Barbara, 457-458;-on rentals, 461-463, 468-469;-invited to join Pico's junta, 489;-last letter, 468-469;-yields San Luis Obispo to Bishop, 513;-illness and death, 489, 522;-character of, 522-523;-a Godsend, 523;–esteemed by Superiors and people, 523-524;-abused by Alvarado, 784-789;-on land grants of Alvarado, 789;-orders collection for Propagation of Faith, 789-790;-ment., 20, 39, 82, 107, 121, 122, 144, 174, 203, 229, 236-237, 265, 273, 282, 295, 296, 299, 301, 336, 337, 353, 377, 380, 381, 386, 440, 463, 484, 514-515, 516-518, 596, 672, 673, 703, 706, 776, 793, 815;-autograph, iii, 335.

Durango, ii, 292;–iii, 151, 159;–iv, 196, 283, 518, 793

Duruy, Victor, iii, 629

Duties paid by Missions, iii, 140-141

Duty shirked, iv, 391, 395

Dwinelle, John W., iii, 320, 531;–iv, 657

Dying "Mission Giant," iv, 286

E.

Eagueya, ranchería, ii, 623

Earnings and stipends of friars used for neophytes, ii, 248,

459, 461, 466, 540, 577-579, 636;–iii, 114-115, 393-394, 420, 434-435, 556
Earthly medicine refused by Fr. Serra, ii, 397
Earthquakes, ii, 30-33;-year of, iii, 16
Easter Duty, ii, 543;–iii, 316-317
Ecclesiastical conference in Mexico, iii, 161
Ecclesiastical head of both Californias, iv, 186
Ecclesiastical jurisdiction, independence of, iv, 44-47
Ecclesiastical privileges, iv, 724;-property, see Church property
Ecclesiastical Synod, first, California, iv, 693, 732, 802-804
Eccleston, Most Rev. Samuel, Archb. of Baltimore, iv, 665-666, 731
Echeandía, José Maria de, insolent demand, iii, 222, 236;-false report, 225, 241;-begins "reforms," 224;-proposes "emancipating" neophytes, 239-241;-demands oath of friars, 237, 243;-Moctezuma for California, 252;-wants Fr. Sarría exiled, 267-269;-arrests and exiles Fr. Martínez, 280-305;-successor named, 321-323, 327;-on schools, 325-326, 397-399;-usurpation, 334;-plans to confiscate Missions, 320, 322-323, 347-353, 383-384, 417-418, 504;-governor in south, 366, 415;-arms Indians, 416;-bando reviewed by Fr. Durán, 422-441;-deceives Indians, 434-435, 437;-distorts law of 1813, p. 467;-departs, 471;-ment., 223-224, 234-235, 251-254, 259-262, 268, 269, 273-277, 282-288, 290-291, 303-307, 316-328, 333, 343-344, 346-347, 353, 365, 373, 377, 383, 389, 412, 417, 419, 421, 445, 451, 454, 466, 467, 470, 471, 484, 492, 502, 503, 523, 536, 538, 540, 556, 559-560, 566, 576-577, 594, 598, 612, 629, 631;–iv, hombre vicioso, 105;-his Indian emancipation, 100;-Echeandía, Figueroa and Pico, 375-376;-cause of disorders, 306-307, 310;-animosity to friars, 637;-ment., 8, 13, 17, 32, 116, 252, 286, 376, 378, 420, 466, 504, 596, 816;–autograph, iii, 348
Echevería, Agustín de, ii, 370
Echeveste, Juan José, ii, 121, 132;–Reglamento, 279-281, 285, 288-290, 327, 335
Ecuadór, ii, 160
Ecsaa, ranchería, ii, 623
Edgecombe Mt., ii, 159
Edict of Chico on Indians, iv, 17
Education, ii, 242-244;-true and false, 266-267;-means to end, 272;-higher in Indian schools a failure, 271-272;-suitable and not suitable, 270-274;-Borica's idea, 475;-Micheltorena's idea, 332-334;-in 1846, p. 485
Educators, modern, ill informed on Indians' needs, ii, 274
Effects of conciliatory policy, iv, 596
Effects of French infidelity, iii, 543;-of Indian emancipation, 434-435, see Emancipation;-of secularization in Sonora, 392;-in California, see Secularization;-of revolts in Mexico, 16-21;-of reading Voltaire, iv, 777, see Voltaire
Egenal, iii, 143
Egepam, iii, 143
Egidos or vacant lots, iii, 474, 476
Eguren, Francisco, iv, 481
Ehiaja, ranchería, ii, 623
Eizarch, Fr. Tomás, ii, 174, 176, 189, 193
El Cajón or Santa Monica, iii, 142
El Cojo, ii, 38
Elcuanam, iii, 143
Eldredge, Zoeth S., iv, 634
Elections for Indian alcaldes, ii, 336-346, 426, 540-541
Elections, first in Cal., iii, 150;–for first assembly, 157;–for others, 252, 327, 501-502, 597;–iv, 5, 41, 123-124, 284-285;–for last, 471-472
Elections for temp. gov., iii, 157-158;–for congress, see

Congress;–for Pico's Junta, iv, 487
Elections ordered by Stockton, iv, 562;–at Yerba Buena, 563;–for Constitutional Convention, 658;–for first State officials, 660
Elementary branches at Missions, ii, 273
El Eusébio, ii, 543
Elias, Mt. St., ii, 322
Elisa, Francisco, ii, 438
Elisabeth of England, iii, 625-629
Elks hunted, ii, 203
El Monte (of Fr. Garcés), ii, 195
Elógio of Uribe, ii, 296
El Pilár (land grant), iii, 646
El Principe, see The S. Antonio
El Principio River, ii, 155
Emancipation of Indians proposed, iii, 239-240;–as understood by Indians, 241, 323, 347;–grave results, 240-241, 348, 375-376, 380-381, 497-498;–at Los Angeles, 477-478;–at San Juan Capistrano, San Diego, San Luis Rey, 484;–not desired by neophytes, 351-352, 483-484;–emancipated and not emancipated compared, 504;–Fr. Duran's circular on, 374;–opinions of FF. P. Cabot, J. Jimeno, José Sánchez, 374-376;–not wanted by neophytes;–iv, 316-317;–consequences of, 636-640;–a crime, 316
Emancipated Indians sent adrift, iv, 647-650;–at Los Angeles, 648-649;–not qualified for full citizenship, 141-142, 637-640
Emancipated from God's law, iii, 318
Embarrassment of Bishop Diego, see Diego;–of Bishop Alemany, iv, 687;–of the friars, 430-431;–of paisano conspirators, 15-16
Emílio of Rousseau, iii, 544
Emmitsburg, Md., iv. 697, 718
Emoídas, Vicente Madero, iii, 516
Emory, W. H., on hardships of Kearny's expedition, iv, 569-572;–on force at San Pascuál, 574;–first to express suspicion on mission property, 581;–at San Luis Rey and San Juan Capistrano, 582
Emperor Charles V, ii, 336-337
Emphyteusis, iv, 348-349, 351, 369
Encarnacion, Arroyo de, ii, 95, 99
Encino Valley, ii, 491, 496
Encouraged Fathers, ii, 428-429
Encroachments of secular authority, ii, 348-349;–on rights of Indians, iii, 385;–iv, 379
Endless demands, iii, 318
Enemy of friars, ii, 330-331;–iii, 513
Engelhardt (geologist), iii, 82
England persecutes Catholics, ii, 391;–ment., iv, 129, 172, 414, 493, 622
English and American immigrants, iii, 145;–as husbands, iv, 414
English-speaking priests needed, iv, 618-622
English traders, iii, 168
English vice-consul, iv, 415
Enlightenment so-called, iii, 543
Enramadas, ii, 32, 75, 204, 368
Ensenada de Asuncion, ii, 158;–de los Llorones, 180, 204
Enthusiasm for Mexican cause lacking, iv, 557-558, 576
Entradas or exploring tours of Fr. Garcés, ii, 135, 191-200
Epidemic of pneumonia, ii, 613
Epidemics partial cause of Indian decrease, iv, 120, 321-322
Epilogue, caustic, of Fr. Durán, iii, 400-402
Equipment of presidios, ii, 465
Era, new, for California, iv, 541
Error of Fr. Durán, iv, 374, 384-385
Error of Fr. Serra and others regarding stipends and rations, ii, 289
Escalante, Estévan Vélez de, síndico, iii, 209;–faithless, 248, 266
Eschscholtz, Dr. John Fr., iii, 82
Eschscholtzia, or California Poppy, iii, 82
Escrituras de Venta, or title deeds, specimen, iv, 509-511

Escudé, Fr. Jayme, iii, 16, 23, 128;–autograph, 149
Esecha Valley, ii, 490
Español, claim of being, iii, 130
Espí, Fr. José de la Cruz, ii, 441, 504, 542, 547
Espinosa, Juan José, iii, 407
Espinosa, Rafael, iv, 668
Espíonas, Salvador, iv, 152
Estabrook, E., on Alvarado, iv, 268-269
Estado Libre y Soberano de la Alta California, iv, 56-59, 91
Estanislao, Indian leader, iii, 305-306;–iv, 311
Estéfano, Indian, iv, 452
Esténaga, Fr. Thomás Eleutério, arrives, iii, 56, 84;–celebrates Constitution, 215-216;–praised by Mexican Govt., 216;–refuses oath, 244;–transferred to San Gabriel, 452;–charged with conspiracy, 572;–ment., 272, 273, 451, 575;–iv, carried off by savages, 108;–flees to Sonora, 115;–describes poverty at San Gabriel, 160-163;–takes oath, 282;–defends himself, 357-358, 367;–reproved unjustly, 366;–refuses to surrender Mission without orders, 383-384;–in distress, 463;–distracted, 637;–death of, 618;–autograph, iii, 215;–ment., 35, 237, 258, 279, 323, 515, 525, 775, 779-780, 784-785, 788
Estero de la Mercéd, ii, 207;–of Petaluma, 625;–iii, del Americano, 155, 156;–de Herrera, 156;–de San Juan Francisco Regis, 156;–de San Pablo, 156;–de San Rafael, 146, 155;–de Tamáles, 156
Estevanéll, Ignácio, ii, 107
Estévez, Fr. José, ii, 375
Estorace, Jórge, ii, 13
Estrada, José Ant., iv, 125
Estrada, Jose Mariano (not Maria), ii, 646;–iii, 8-9, 148, 185, 203, 204, 251
Estrada, José Ramón, member of Castro congress, iv, 66;–assembly, 123-124;–comisionado of Santa Clara, 92, 134, 138, 177;–prefecto, 280;–assembly, 285, 472
Estrada, Raymundo, ii, 624
Estrada, Santiago, iii, 502;–iv, 5, 312
Estudillo family at San Gabriel, iv, 162-163
Estudillo, José Antonio, assembly, iii, 502;–iv, 127, 182, 228
Estudillo, José Joaquin, iii, 145, 251;–at San Francisco, 591, 594;–iv, 230
Estudillo, José Maria, iii, 37, 64–at San Diego, 128;–at council of Monterey, 148, 152;–"bitter foe of the padres," 189, 656, 658;–ment., 215, 243, 245;–assembly, 597
Ethics with double edge, iv, 808
Eucharist, Holy, ii, 253;–iii, 263
Eulália de Callis, ii, 408, 416, 422
European priests admitted, then excluded, iv, 223
Evangelista, Juan, Indian youth with Fr. Serra, ii, 108
Evil in Indian eyes only what is punished, iii, 458
Ewing, Hon. Thomas, iv, 728
Exaggeration about Mission wealth, iii, 225, 415, 629-637;–iv, climax of, 654-660
Excitement after discovery of gold, iv, 610-615
Excellency, title of governor adopted, iv, 58
Excommunication incurred and announced, ii, 185, 187, 196;–iii, 232;–iv, 780
Excuses for colonist indifference and indolence, ii, 514
Excuses of Indian runaways, ii, 507-508
Exercises, religious, at Missions, ii, 254-257, 449, 627;–on the march, 175. See also Voyages and Expeditions
Exile of friars opposed by people, iii, 274-277
Exiles from Sandwich Islands, iii, 650-652
Exiles, voluntary, ii, 639
Existentes, or converts at Missions, ii, 594
Exorbitant demands from troops, iii, 166-167
Exorbitant land holdings, iv, 746
Exorbitant tax on Missions, iii, 140-141
Expedición Santa, ii, 5

Expedientes, or collections of documents in given case, ii, 417, 419, 424;–iii, 640
Expedition, first, in search of Monterey, ii, 22-70;–second, 71-74
Expedition from Sonora to Monterey, ii, 135-137
Expeditions for the conquest of California, ii, 3-17
Expeditions of Capt. Ezeta, see Ezeta
Expeditions to northwest coast, ii, 146-153, 154-161, 319-324, 437-442
Expeditions in search of Mission sites, ii, 490-496, 620-626, 679-682;–iii, 22-30, 142-147
Expeditions, various, to San Francisco Bay, ii, 94-99, 141-143, 161-166, 173-189, 202-204
Expeditions against the Yumas, ii, 354-355;–against other Indians, iii, 37-39; see Indians
Expeditions, Patron Saints of, ii, 6, 10, 174
Expeditions, exploring, of Fr. Garcés, ii, 134-137, 191-200
Expenditure of Mission and of U. S. Govt. Systems compared, ii, 269
Expenses of friars traveling, see Traveling expenses
Expenses of paisano government, iv, 268-269
Expensive and useless education, ii, 268-269
Export trade of California, ii, 342
Extensive tracts of land outside Missions, iii, 500
Extermination of Indians to be prevented, iv, 654-655
Extinction of Missions decreed, iv, 373-380, 445-450
Extracto de Fr. Sarría, iii, 7
Extreme Unction administered, ii, 45-46;–iii, 263
Eyes, teaching through, ii, 251
Ezeta (Heceta) Bruno de, expeditions of, ii, 154-159, 165-166;–ment., 321, 325

F

Faber, Rev. Frederick William, on slander, iii, 414
Fábregat, Narciso, iii, 37, 62, 204-205
Fácio, José Ant., iii, 346
Factional fights in California, iv, 475-476
Faculties of early Franciscan missionaries, iv, 299-305, 799-802;–of friars for soldiers and colonists, ii, 541-542
Faculty to confirm, ii, 449;–iii, 91;–iv, 304-305
Fages, Pedro, in first expedition, ii, 9;–Fages and Galvez, 10, 62;–captain, 93;–his "Salida," 96;–his instructions, 105;–arrogance of, 104-107;–angers soldiers, 90, 107;–violent temper, 111;–leads expedition to San Francisco Bay, 94-99;–at San Diego, 103;–false reports of, 106-107;–replaced by Rivera, 125;–returns as governor and visits all Missions, 354-356, 393-394;–has runaways brought back, 361, 393;–domestic infelicity, 408, 415, 422;–annoys Fr. Serra and friars, 406-409;–forgets instructions, 415;–formally accuses friars, 416-417;–directed to aid friars, 419;–powers curtailed, 430;–report on neophytes, 431;–attempt on liberty of friars, 442-444;–reproves Ignácio Vallejo, 515;–asks for artisans, 535;–asks to be relieved, 455;–succeeded by Roméu, 456;–ment., 13-15, 22, 23, 33, 66, 71, 73, 80, 86, 89, 92, 120, 129, 132, 133, 180, 183, 206, 207, 280, 281, 354, 368, 403, 430-434, 450, 452, 544, 599, 620;–iii, 253, 643, 645;–iv, 816;–autograph, vol. i, 530
Fahy, Rev. John, iv, 628, 685
Failure of modern Indian education, ii, 267-270
Failure of Branciforte colony, ii, 520
Failure to humiliate Fr. Serra, ii, 312-313
Failure of so-called secularization, iv, 185
Faith, Sacred Congregation of the Propagation of, ii, 311
Faithful, the, must support Religion, iii, 580, see also Tithes

Faithless ecclesiastics, ii, 650-651
False accusations, iii, 500, 539, 639, 645, 646;–iv, 363-367
False Bay, ii, 27;–Cape, ii, 159
False interpretation of decree of Córtes of 1813, iii, 320-321
False philosophy, iii, 220-221
Families of administrators at Missions, iv, 161-163
Family, the Mission a real, ii, 275
Fanaticism according to paisano chiefs, iii, 357, 367
Fanatics, political, iii, 566
Fanéga, or Spanish bushel, ii, 103, 113, 554;–iii, 555;–iv, 134
Farallones Islands, ii, 50, 73, 96, 153, 661;–Bay, 165-166
Farce of a proclamation, iv, 445
Farcical court-martial, iii, 295-304
Farías, Valentin Gómez, iii, 504-505;–iv, 419
Farnésio, Fr. Francesco Antonio a, ii, 616
Farnham, Thos. Jefferson, iv, 814
Farthest north of the Spaniards, ii, 322
Fate of missionaries and neophytes, iv, 292, 512-513
Fathers, Friars, see Franciscans
Fattening on substance of poor Indians, iii, 393, 399
Faults of individuals not to be attributed to organization, ii, 348
Faura, Fr. José, ii, 497
Favorita, The, ii, 161, 321, 322, 324, 325, 370, 395, 397, 435, 437
Fear for Cal. on account of wrongs to Indians, iv, 113
Fear of French invasion, ii, 511
Fearless reply of Fr. Durán, iv, 21-29
Fears well founded, ii, 405
Feast of Nuestra Señora de la Luz, iv, 793-794;–of Our Lady of Refuge, 259-261
Feats, remarkable, by Fr. Serra, ii, 338, 367;–by Fr. Lasuén, 497
Federal govt. system restored, iv, 67-68
Federation with two Mexican States rejected, iii, 185
Fee system, (Arancél) for support of priests urged by Pico, iv, 397;–disliked by Bishop Diego, 253, 399;–at Guadalajara, 400;–not sufficient, 400
Feelings of the missionaries at prospects, iv, 512-513
Felch, Alpheus, chairman Land Commission, iv, 218, 732;–announces decision in favor of Church, 733-745
Felicidad, The, ii, 154
Felipe III, King of Spain, ii, 5
Félix, Domingo, iv, 34;–Juan Vicente, ii, 490;–Luciano, iii, 33
Felíz, José, iv, 311
Female attendants prohibited, ii, 628
Feminine ruse, iii, 293-294
Fenelon, Most Rev. Francis de Salignac de, iii, 232;–iv, 777
Fernández, Rev. Agustín de San Vicente, iii, 151-159, 175, 183;–autograph, 153
Fernández, Fernando, iii, 246
Fernández, Fr. Gregório, ii, 551-552
Fernández, José, iii, 236
Fernandez, José del Campo, iii, 282
Fernandez, Fr. José Maria, ii, 501-509, 550
Fernandinos Franciscans protest, ii, 392;–ment., 420;–gentleness of, iii, 584;–aged or crippled, 494;–number in 1834, p. 551;–ment., 442, 447, 452-454, 459, 466, 542, 567, 568, 570, 580, 605, 659;–iv, number in 1842, p. 237, 295;–ment., 12, 14, 38, 68, 113, 120, 122, 177, 279, 296, 301, 324, 380, 386, 408, 598, 612, 697, 793. See San Fernando College
Fernando II, King of Aragón, ii, 245;–iii, 624;–Fernando, VI, 524;–Fernando VII, 646;–iii, 70, 94, 98, 99, 105, 138, 148, 217, 282, 295, 300
Fiction, wretched, iv, 806-812
Figuér, Fr. Juan, at San Luis Obispo, ii, 178;–at San Gabriel, 128;–at San Diego, 215, 398;–wants to retire, 337-338;–consoled by Fr. Serra, 385-389
Figueroa, Francisco, X., iv, as-

sembly, 66, 285, 328, 340, 353, 373, 472, 484, 495;–opposes sale of Missions, 499-501;–in last assembly, 565
Figueroa, José, appointed governor, iii, 417;–at Monterey, 445, 466;–addresses Fr. Durán, 445;–not friendly to friars, 471, 472, 502-503, 561-565;–forbids flogging, 455;–first report, 472-473;–views like Echeandía's, 472-473;–his Prevenciones, 473-476;–opposes secularization, 496-501;–lauded by Vallejo, 484-485;–own plan of secularization, 486;–asks to be relieved, 505;–change of mind, 497, 522-532, 540;–opens assembly, 502-503;–refuses to recognize Híjar-Padrés, 507-508;–appeals to Fr. Durán for supplies, 553-555;–unworthy report, 563-566;–appeases, Fr. Durán, 573; decree of August 9th, 1834, a trick, 523;–lectures Fr. Ordáz, 576;–lets Ortega go unpunished, 590-591;–ill and resigns, 597;–last will, 598;–death and funeral, 599-602;–remains discovered, 602;–cause of death, 604-605;–ment., 418, 420, 442-444, 453, 454, 459, 460, 463, 470, 477, 479, 480, 482-486, 502, 506, 508, 509, 512, 513, 515, 517, 520, 522, 545, 553, 560, 566-568, 572-574, 577-583, 657, 658-660, 663;–iv, resignation, 3;–decree of confiscation, 6, 142, 375-376;–compelled to decree confiscation, 7, 42, 109, 131;–acts without authority, 10, 13, 16;–on rights of Indians, 25;–decree of emancipation, 100;–founds Yerba Buena, 266-267;–holds Missions to be private property, 377;–cause of death, 69-70;–ment., 36, 44, 69, 71, 84, 93, 105, 137, 274, 307, 332, 351, 378, 419, 462, 502, 518, 523, 563, 775, 776, 816;–autograph, iii, 499
Fincas, iv, 369-371
Finely-spun plan miscarries, iii, 507-508
Fires, forest, see Arrillaga for regulations;–see San Luis Obispo
Fireworks for Mission Indians, iii, 648
First ecclesiastical synod, iv, 692, 732, 802-804
First land grant, iii, 640
First Mission sold, iv, 458
First years at a Mission, ii, 512
Fiscal, José Antonio de Aréche, ii, 279
Fischer, Capt., iv, 638
Fita, Rev. Fidélis, ii, 671
Fitch, A. H., iv, on Mission architecture, 534;–misstatement regarding Fr. Serra, 805
Five Articles of Pico, iv, 340-341
Flag of Alvarado, iv, 64-65;–of the U. S. hoisted at Monterey, 550, 552-554;–of truce, 577;–of México, 552
Flándres, ii, 293
Flesh meat, days when prohibited, ii, 602-603
Fletcher, H. S., ii, 41
Flight of FF. Ripóll and Altimira, iii, 254-257
Flogging white deserter, ii, 157
Flogging at Missions introduced by Rev. Salvatierra, S. J., ii, 276;–not peculiar to Missions, 276;–applied by Indian official, 275;–not degrading to Indians, 276;–proposed by Roosevelt for some, 276;–advocated by Fr. Serra, 341-342;–iii, practise of Jesuits, 456;–wholesome method, 457-459;–under comisionados, 542, 591;–number of blows permitted by law, 478;–ment., 240, 454-455, 488;–iv, under friar and comisionado rule, 140, 151, 153;–advised by Gov. Mason for horsethieves, 643
Flora, The, iii, 21
Flores, José Maria, breaks parole as captain, iv, 481, 564;–chosen commander against U. S. troops, 565-566;–publishes last decree on Missions, 567;–accused, imprisoned, reinstated, 576;–calls for volunteers, 567-568;–his flag of truce, 577;

–retreats to Sonora, 578;–ment., 558, 574-575
Flores, Manuel Ant. de, viceroy, ii, 437-438, 452, 481
Flores, Fr. Refúgio, iv, 669-670
Flores, Sebastian, ii, 392
Floresta Español, La, ii, 385
Florida Blanca, Count de, ii, 317
Florida, Cal., ii, 667
Florida, Mission history of, ii, 264
Flying Fish, The, iv, 318
Folly, educational, of the day, ii, 266-267
Fonseca, Minister Urbano, iv, 671-672
Font, Fr. Pablo, ii, 325
Font, Fr. Pedro, with Anza's expedition, ii, 171-189;–baptizes, 178;–indignant at Montereyans, 182-183;–diary, 667;–death, 190;–ment., 248-249, 252-255, 325, 620
Fontaine, Rev. Flavian, C. SS. CC., iv, 626-627, 685;–opens school, 716
Foolish Plan, ii, 109, 336
Foolish trade regulations, iii, 20
Food at Missions, ii, 554-556;–according to Langsdorff, 637;–scarcity of, 57-59, 100, 136;–according to Beechey, iii, 264
Forbes, Alexander, author of "California," hostile to Catholic Missions, ii, 265;–admits kindness of the friars, 277;–ment., 251, 261, 263, 278, 436-437;–on Fr. Peiri, iii, 414-415;–on Zacatecan friars, 442-443;–on fidelity of friars, 557;–on fanéga, 555;–ment., 637
Forbes, James Alex., British vice-consul, presumption, iv, 416;–on poverty of friars, 218;–before Land Commission, 733;–ment., 320, 415, 760
Force not employed to obtain converts, ii, 252, 500
Force instead of Religion to subdue savages fails, iv, 119
Forced contributions, iii, 134, 236;–iv, 94-95, see Contributions, Drafts
Foreign invasion feared, ii, 84
Foreign missions aided, ii, 584
Foreign priests admitted by Santa Anna, iv, 284
Foreign vessels not to be aided, ii, 471
Foreigners defended by Bishop Diego, iv, 70-71;–friendly to missionaries, iii, 330;–iv, 13;–at Monterey, iii, 466-467;–census in 1840, iv, 129;–prohibited from making surveys, ii, 4
Foreigners and nativists, iii, 330
Forest fires, first legislation on, ii, 464
Foretnick, Rev. Francis, iv, 692
Forfeiture of land rights, iii, 644
Forge or smithy at Mission San Diego, ii, 112
Formalities observed by Fr. Serra, ii, 298-300
Formula for Mission Reports, ii, 445-448
Forster, John, purchases Mission San Juan Capistrano, iv, 460;–ment., 767
Fort Leavenworth, Kans., iv, 569;–Mohave, Cal., ii, 194;–Ross, 634;–iii, 21, 154-155;–Yuma, ii, 200, 352
Fortunate persecution, ii, 549
Fortuni, Fr. Buenaventura, with expedition, ii, 625-626;–refuses oath, iii, 244, 270;–retires to San Luis Rey, 452, 538;–ment., 451;–iv, disheartened, 149;–death, 130;–ment., 180, 522;–autograph, iii, 538
Founding a Mission, first steps, ii, 246-247;–iv, 87
Four Natives address Franciscans, iv, 7-11
Four Pretenders, iv, 112
Fox and grapes, iii, 431-432
Frailero, Frailes, Fray, Friar, ii, 358-359, 408;–iv, 9
Frailes Azules, iii, 442
France at war with Spain, ii, 464-465;–iii, ment., 318, 430;–iv, Catholic Church in, 45-46;–without God, 662;–in control of rabid infidels, 498;–ment., 91, 126, 189, 409, 590, 622, 623, 627, 628, 711, 779
Francisca changed to Benicia, iv, 563

Franciscan habit bestowed first time in Cal., iv, 707
Franciscan, last Spanish, iv, 176 (insert);–last at Santa Clara, 690-691
Franciscan Order, beginning of, ii, 68
Franciscans in Lower California, ii, 4;–prepare to go north, 4-17;–as chaplains on ships, see Chaplains;–misrepresented, 106-107;–not "sent" by Church or Superiors, but by king, 145, 617;–loyal, respectful to secular govt., 145, 284-285, 363, 460, 540;–match for all aggressors, 188, 561;–Tuthill on, 224;–defenders of Indians, 277;–object of, 363, see Missions, Missionaries;–messengers of Gospel, not agriculturists, etc., 242-245, 383, 593-594;–volunteers, not forced, 236, 377-378, 418, 533;–methods of, 242-278;–dispirited, 215;–cheered by Borica, 497-498;–object to be victims of politicians, 378;–disinterested, 373-374, 379, 459-468;–their preferences, 385;–annoyed throughout mission period, 285;–military jealousy cause of opposition, 406;–may refuse to stand alone, 424;–self-denial, detachment, 458-459;–patriotic but penniless, 540, see Donativo;–incalculable benefit to Spain, 467;–penniless, 288, 459-460, 462, 466-467, 580;–poverty keenly felt, 509-510;–earnings devoted to neophytes, 326, 459-462, 527, 532;–slave for the Indians, 282, 526;–solicitous for Indians, 346-347;–envied their stipends, 523-529;–accused, defended, exonerated, 549-583;–serve presidios and colonists gratis, 419, 461, 514;–some approved by archbishop, 453;–two unworthy ones, 479-487;–lofty aspirations generally, 533;–subdelegated for service of whites, 542;–not absolutely independent in building, 601-602;–iii, two imprisoned in Mexico, 16;–truly apostolic, 116, 142, 263-264, 276;–absolutely detached and unselfish, 186, 258, 434, 439, 558;–respectful to secular authorities, 112, 211-212, 242;–loyal on principle, 245, 334-335;–too submissive, 547;–as to oath of allegiance, 149, 214, 219, 237, 243-244;–cheerless life, 168-169, 187, 259, 316, 374-378, 417, 434, 546-547, 662-663;–rewarded with calumnies, 86-87, 433-434, 455, 554, 556;–subjected to whims of politicians, 28;–threaten to depart, 190, 193;–true to neophytes, 193;–in loco parentis, 114;–consolation to Superiors, 46-47;–pleased at prospect of leaving, 99-100, 104, 105, 187, 377, 439;–marked for expulsion, 265, 273;–needed by govt., 262;–hated by covetous, 377-378, 497;–willing to gratify enemies, 334-337, 470;–eager to surrender temporalities, 120-121, 126, 239, 374-376, 412, 492, 520, 538-539, 553, 550-551;–conceal their grief, 542-543;–love of poverty, 545;–honest and faithful, 557;–why removed, 498;–dangerous to Satan and agents, 565;–feelings for Figueroa, 602;–shun publicity, 611;–their enemies, birds of a feather, 513;–iv, number of, 88, 612, 686;–willing to cede temporalities, 29, 64;–not changed, 65;–reasons for yielding, 92-93;–free to join Bishop, 221;–faculties of, 304-305, 799-802;–indignant at Pico's charge, 355-362;–poor to the last, 23, 175-177, 411, 746;–resist encroachments on Indian rights, 379;–slandered therefor, 377;–disheartened, 378-379;–successful, 527-537;–their work undone, 452;–some depart, 410;–doomed to extinction, 618, 698, 699, 700;–establish novitiate, 702-707;–build parish church of Santa Barbara, 706-707;–cede parish for Mission, 720;–agreement with Dominicans, 709;–in Lower

California, 675-676;–two Italians at San Francisco, 313;–need no defense, 804;–see also Missionaries, Fernandinos, Zacatecans
Francisco, Indian alcalde, ii, 339
Franking privilege, ii, 408-411
Fransoni, Cardinal, iv, 665, 666-667
Fraternal solicitude, ii, 534
Fraudulent documents of Pio Pico, iv, 504-505, 508, 550, 725-728, 760-766
Frazadas pastores, iii, 69
Freedom of neophytes greater than that of savages, ii, 264-265
Freedom, strange kind, iii, 497-498;–of Catholic religious and of secret lodge members compared, 101;–iv, of worship under Kearny, 580-581;–of Religion under Liberalism, 794-799;–of speech, 393;–offered but not wanted by neophytes, iii, 351-352;–iv, 13, 316-317
Freemasons in México, iii, 267;–iv, 104
Freethinkers, iii, 371
Fremont, John C., ment., ii, 143;–arrives, iv, 477;–at Monterey, 478;–withdraws north, 479;–raises U. S. flag on Mt. Gavilán, 479;–retreats, 479-480;–returns, 491;–at Monterey, 561;–raises U. S. flag at San Diego, 561;–pardons José Pico, 568;–crosses Santa Inés Mts., 568;–accepts surrender of Andrés Pico, 578;–refuses to recognize Kearny, 579;–court-martialed, found guilty, pardoned, 579-580;–U. S. Senator from Cal., 661;–ment., 481, 545, 546, 548-549, 556, 561, 563, 565, 581, 727
Freight charges, ii, 448, 528, 579;–iii, 650
Freight for northern Missions, ii, 382
Fréjes, Fr. Francisco, iv, 80
French-Belgian priests in Rocky Mts., iv, 613-614
French Encyclopedists, ii, 314;–iv, works of, 777
French infidelity, ii, 144-145;–iii, 543;–iv, rampant, 106-109;–influence of, 285-286, 794
French philosophy, effect on savages, iv, 108-109;–on Mexican politics and demagogues, 794-799
French republic so-called, iii, 218, 219;–Mexican usurpers ape its notions, 208
Frenzied king, ii, 285
Fresno County, Cal., ii, 621
Friendly Cove, ii, 438
Friendship betw. Fr. Durán and Fr. Rúbio, iv, 80, 120
First fruits of Christianity in Cal., ii, 29, 101
Fruits, wild, ii, 567
Fruits of Indian and Missionary toil enjoyed by others, iii, 433, 503, 547
Fuca, Juan de, Strait, ii, 438, 441
Fuéros, Pedro, ii, 354-356
Fulgéncio, Indian, iii, 13, 199
Funchal, The, iii, 283
Fundaciones, see Reducciones, Doctrinas
Funds, lack of, hampers Bishop and successor, iv, 391, 399, 618-619
Fuéntes, Doña Josefa, iv, 330
Funeral of Bishop Diego, iv, 518
Funeral of Gov. Figueroa, iii, 601
Fuster, Fr. Vicente, arrives at San Diego, ii, 127-128;–announces excommunication of Rivera, 185-187;–action approved, 188;–in charge of San Diego, 210;–assigned to San Gabriel, 215;–at San Juan Capistrano, 435

G

Gadsden Purchase, iv, 629
Gajíola, José Antonio, iii, 277
Gajíola, Valentín, iv, 481
Galiana, Fr. Domingo, ii, 597
Galiano, Dionísio Alcalá, ii, 441
Gálico, Mal., ii, 519, 620;–iii, 30, 79
Galindo, Eusébio, iv, 41
Gallagher, Rev. Hugh, iv, 695, 696, 714, 715
Gallégos, Carlos, ii, 182

Gálvez, José de, sends expeditions to Cal., ii, 4-5; ostensible chief object, 5, 10, 655-660;–real object, 3-4;–piety of Gálvez, 6-10;–vies with Fr. Serra, 7;–his Mission, 7, 93;–saves expense to royal treasury, 118;– prime minister, 218;–ment., 40, 55, 56, 67, 76, 80, 82, 84, 134, 160, 182, 281, 290, 291, 335, 363, 368, 391-393, 401, 524, 528, 653-655, 657, 660;–iii, 114, 116, 469;–autograph, vol i, 328
Gálvez, Matías de, viceroy, ii, 423, 433, 544, 552
Gambling, ii, 565
Games at Missions, ii, 274, 564-565
Gamuzas, iii, 69
Ganado mayor (cattle), iii, 475; –iv, 265;–menor (sheep) iii, 475
Ganganelli, Cardinal, ii, 67
Gantt, John, iv, 315
Gaps in the Mission line, ii, 220-221, 364, 453, 490
Garbánzos planted by Moraga, ii, 181
Garcés, Fr. Francisco Hermenegildo, charge from Bucareli, ii, 135;–his entrádas or expeditions, 191-200;–his banner and method of teaching, 192;–first Spaniard in the interior, 193;–with Ánza, 135-137, 174; –with savages, 189, 192-200;–at San Gabriel, 195-197;–baptizes an Indian, 197;–swims a river, 198;–welcomed by the Mojaves, 199;–goes to Móqui and is ill-used for first time, 199-200;–refused aid by Rivera, 196;–his journal, 350;–urges missions, 350-351;–protests against foolish scheme, 352;–starts Colorado Missions, is murdered by savages, 352-353;–ment., 620, 666-667;–iii, 25, 26;–iv, 814
García, Fr. Diego, arrives, ii, 423;–at Soledad, 454, 485-486; –retires, 550;–ment., 534
García, Francisco Pascual, iv, 699
García, Inocente, iv, 151
García, Jacinto, iii, 585
García, Most Rev. Fr. José, Commissary-General, ii, 297-298
García, Fr. José, discreto, ii, 361, 382
García Diego y Moreno, Fr., see Diego
Garden fruits, iv, 534
Garden of Mission San José, iv, 760;–of Santa Clara, 760;–of San Luis Rey, 589-590
Gardoquín, Spanish official, ii, 457
Garfías, Manuel, iv, 481, 565
Garibay, Pedro, viceroy, ii, 646, 647
Garijo, Fr. Agustín, guardian, ii, 548, 626, 650;–iii, pathetic letter to Fr. Payéras, 162-163;–ment., 3, 10, 16, 110, 161;–autograph, iii, 162
Garner, William R., iv, 128
Garrison, see Presídio
Garrison of Sonoma captured, iv, 542
Garza y Ballesteros, Archbishop Lázaro de la, iv, 521
Gasol, Fr. José, guardian, ii, 548, 585, 631;–regulations, 626-630;–iii, circular, 109-111;–ment., 51, 108, 151, 207;–death of, 162;–autograph, ii, 485
Gaudéncio, Indian, iv, 452
Gavilán, Cerro de, iv, 479
Gaviota, Cal., ii, 37-38
Gecp., ranchería, ii, 679
Gecuar, on route of Fr. Payéras, iii, 143
Geese, wild, ii, 53
Gelecto, ranchería, iii, 24
Gelonopai, ranchería, iii, 143
Generosity of Fr. Durán, iv, 454-455, 458
Genoa, Italy, iii, 450
Gente de razón, ii, 273;–poor Catholics, 543-544;–iii, 398;–according to Hittéll, 129-132; –ment., 6, 319, 596, 612;–iv, 94
Gentlemen–Gen. Mason and Secretary of State Halleck, iv, 586
Gentleness of the friars, ii, 263-264
Geonat, ranchería, iii, 143
German priest, first, at San Francisco, iv, 696

Gerona, Spain, iv, 522
Ghastly sight, iv, 129
Giant, the dying, Missions, iv, 286
Gibson, Captain, iv, 572
Gifts to Indians, importance of, ii, 97, 128, 199, 376, 378-381;–iii, 36
Gift of Archbishop Lorenzana, ii, 75
Gihon, John H., iii, 630
Gigedo, Revilla, viceroy, ii, 452;–ment., 324, 441, 452-453, 455-456, see Revilla
Gil y Taboada, Fr. Luis, at San Rafael, iii, 30-31;–at Santa Cruz, 129;–refuses oath, 244;–report on San Luis Obispo, 559;–death of, 466, 560;–ment., 272;–autograph, iii, 30
Gil, Rafael Pedro, ii, 132
Gila River, ii, 136, 175;–iv, 570, 629
Gilbert, Edward, first Cal. representative to U. S. Congress, iv, 660
Gilbert, Rafael, iv, 415, 416
Gili, Fr. Bartolomé, ii, 442, 479-487
Gillespie, A. H., iv, 561, 563, 565, 569;–imprudence of, 564;–raises U. S. flag at Los Angeles, 578;–ment., 571-572
Gilroy, Cal., ii, 95, 492
Giribet (Girivet), Fr. Miguel, arrives, ii, 433;–at San Luis Obispo, 486, 542;–retires, 547;–discreto, 548;–iii, 643
Girls, Indian, married to white men, iii, 645
Girls and unmarried women at Missions, ii, 637;–apartments, 558-559;–special care for, 249-250
Glapion, Fr. Juan, iv, 303
Gleeson, Rev. William, ii, 670;–on missionary success, iv, 528-530;–ment., 693, 695, 715
Glimpse of the San Antonio, ii, 64
Gloomy outlook, iv, 606
Glory of Catholic womanhood, iv, 810
God, the Name of, avoided by infidelity's pupils, iv, 497-498;–officially ignored in France, iv, 662;–union with, ii, 532-533
God keep you many years, iii, 208
God and Liberty, iii, 209, 565;–iv, 72
Godayol, Fr. José, iv, 718
Goemaere, Mother Mary, first Dominican Sister in Cal., iv, 682, 688, 689
Goetz, S. J., Rev. Anthony, iv, 691
Golden Gate discovered, ii, 50;–named, 143;–first entered, 164;–ment., 52, 53, 96, 97, 205, 320;–iii, 27
Golden age of the Missions, ii, 599
Gold mines during Mission period, iii, 152, 225
Gold first discovered in small quantities, March, 1842, iii, 632;–first large find, iv, 609-610;–manner of securing, 611
Gómez Farías, Mex. vice-pres., iii, 504-506, 518, 521
Gómez, Fr. Francisco, chaplain on San Antonio, ii, 10;–with Portolá, 23, 32, 51, 59;–baptizes Indian child, 28;–retires, 85, 86, 89;–ment., 63, 66
Gómez, Josefita, iv, 257
Gómez, Rev. José, chaplain, ii, 442, 486
Gómez, José Joaquín, iii, 534;–iv, 51, 54, 70, 479
Gómez, Rev. José Miguel, arrives with Bishop Diego as subdeacon, iv, 227;–first priest ordained in Cal., 257-258;–placed in charge of San Luis Obispo, 258, 295, 513-516, 685;–testimony before Land Commission, 733;–ment., 263, 267, 322
Gómez, Fr. Juan Crisóstomo, iv, 712
Gómez, Manuel, iii, 148, 152
Gómez, Rafael, iii, 359;–iv, 5, 31
Gómez, Vicente Perfecto, yarns of, iv, 426
Góngora, José Maria, ii, 182, 184
González, Diego, ii, 366, 451
González family, iv, 684, 687
González, Fr. Francisco, ii, 508, 596;–iii, 51

González, Francisco Cortina, iii, 266, 267
González, Fr. Gabriel, O. P., (L. C.), iv, 238, 259, 515, 521, 656
González del Castillo, Ildefonso, iii, 267
González, Júan, ii, 326
González, Macedónio, iv, 308, 309
González, Miguel, iii, 246, 247
González, Rafael, 206-207;–iv, 5, 149
González, Ramón, seminarian, iv, 263
Goods supplied to troops by Missions, iii, 69
Goodness of the friars excessive, iv, 367
Good policy to conciliate, iv, 598
Good will of U. S. officials, iv, 605-606
Goose that laid golden eggs, iv, 472
Gopher and ground squirrel plague, iii, 80
Gorráez, José, ii, 121
Gospel, Messengers of, ii, 242-245, 383-384, 603-604;–iv, 528; –needed, not philosophers, 107
Gospel not spread through soldiers, iii, 25
Government parsimony towards Missions, ii, 520
Government liberality towards colonists, ii, 520
Government of California divided, iii, 415-416;–meddles with Mission affairs, iii, 182-183;–not Catholic as claimed, iv, 251-252;–imbecile, 318;–of Upper and Lower Cal. should be separate, iii, 343
Governor, candidates for, iv, 123, 389
Governor, first, of territory of Cal., ii, 200-201;–iv, of the State of California, 660
Goycoechea, Felipe de, comandante of Santa Barbara, ii, 451;–efforts to start school, 474;–unjust charges and refutation, 551-590;–removed to México, 583;–appointed to Lower California, 598;–ment., 599-600
Grace at meals in Missions, ii, 254
Graciosa, The, ii, 38
Graham, Isaac, joins Alvarado, iv, 60;–chief occupation, 128;–arrested, 128-129;–ment.,327
Grain measure, ii, 346, 426-427
Grájera, Antonio, ii, 496, 497
Granáda, Nuns of, ii, 468
Gran Capitán Vallejo, iii, 592
Granádos, Bishop José Joaquín, ii, 455, 460, 466;–autograph, 460
Grand Old Man of California, iv, 522-524
Grant of land, first, iii, 640
Grants of land, iii, 645-646
Grape culture, iii, 571
Grapevine, Cal., ii, 195
Grape wine, iv, 534, see Wine
Grasshopper and locust plague, iii, 80
Grass Valley, Bishop of, iv, 715
Gray Franciscans, iii, 442
Gray, Lieut., iv, 575
Gray, Robert, ii, 158
Great Salt Lake, ii, 268
Greece, iv, 111
Greed of paisano chiefs, iv, 288-289, 475
Greedy eyes on Missions, iii, 87, 239, 322
Greedy shipowners, ii, 544-548
Greeks, Romans and education, ii, 244
Green, Sister Ignatia, iv, 697
Greenhow on Franciscans, ii, 69-70;–on Rezanof, 634
Greenville's Point, ii, 158
Gregory XVI, ii, 401;–Bull creating the Californias a diocese, iv, 195-200;–Bulls to clergy and laity, 200-201;–ment. 203, 232, 299
Grief of Bishop Diego, iv, 397-401;–of the missionaries, iii, 35
Grievances of missionaries, iii, 454, 459-460
Griffin, Dr. J. S., iv, 574
Grigsby, John, iv, 542
Grijalva, Juan Pablo, ii, 174, 201, 202, 490
Grimáldi, Marquis de, ii, 3-4
Gross outrage planned, iii, 509

Grulla, Laguna de la, ii, 45
Guachame, ranchería, iii, 23
Guachinga or San Bernardino, iii, 144
Guadalajara, ii, 63, 108, 118, 124, 132, 213, 325, 370, 395, 405, 519, 528, 592, 629, 645;–iii, 16, 55, 61, 71, 72, 85, 125, 249, 506;–diocese of, iv, 196, 400, 793;–ment., 89, 227, 270, 518
Guadalupe College, see College
Guadalupe, Puerto de, or Norfolk Sound, ii, 159
Guadalupe River, ii, 181, 622
Guainamota, Mexico, ii, 151
Gualacomnes, Indians, iv, 216
Guapia, Camp, iii, 145
Guapiabit or Guadalupe, ii, 680;–iii, 39;–cross raised, 143
Guapiana, ranchería, ii, 681
Guanajuato, México, ii, 648;–iv, 3, 39
Guardian, Lector, Comisário, Custos, Presidente, Provincial, see for these terms vol. i
Guardianship over the Missions, iv, 24
Guardian, unfaithful, to Indian wards, iv, 508
Guatemala, iii, 465
Guards needed, ii, 111, 167-168, 425;–wages of, 122;–object of, 162, 362, 636;–conflict betw. and missionaries, 610;–a drawback, 425;–refused to Fr. Serra, 304;–few at Missions, 613;–with friar on road overnight, 610-612;–iii, Indian distrust of, 25;–few or none needed later, 640-641
Guayaquil, Ecuadór, ii, 160
Guaymas, Sonora, ii, 84, 109, 366, 644, 682;–iii, 246, 444, 445;–iv, 220, 255, 633
Gubernador Provisional, (Pico), iv, 367
Gucayte, or Telame, ii, 682
Guerra, Francisco de la, iv, 285, 472, 485, 495, 565-567
Guerra, Capt. José de la, iii, 24, 33, 58, 60, 80;–goes to Mexico, 71-72;–captured, 16;–returns, 72;–delegate to congress, but not admitted, 251;–is síndico of the friars, 257, 550, 568;–commands soldiers in battle, 199-200;–ment., 106, 134, 148, 152, 157, 166-167, 185, 197, 204, 227, 233, 257, 258, 280, 292, 297, 303, 364, 403, 572, 573, 602;–iv, recognizes Alvarado, 61;–imprisoned by Vallejo, 97;–síndico of the friars, 707;–ment., 146, 158, 389, 637, 773-774, 777
Guerra, José Antonio de la, iv, assembly, 5, 51, 55, 66;–age of, 54;–in congress of four, 91, 112;–assembly, 123
Guerra, Pablo de la, iv, 558, 707
Guerrero, Mex. President, elected, iii, 252;–executed, 328
Gui, Bernard, iii, 624
Guiana, iii, 95
Guichapa, ranchería, iii, 143
Guihuane, ranchería, iii, 24
Guin, J. M., false histories, iii, 654-660
Guipuzcoana, The, iv, 230
Gulf of California, ii, 109, 133, 134, 598;–iii, 17, 62
Gulnac, William, iv, 315
Gutiérrez, Fr. José Maria, arrives, iii, 442;–at San Francisco Solano, 452;–letter to Figueroa on flogging, 457-459;–accused of neglect, 594;–iv, 358, 362;–retires, 410;–autograph, iii, 457
Gutiérrez, Nicolás, capt., iii, 572;–temp. military commander, 597-598, 601-602;–iv, military commander, 3;–temp. governor, 38-52;–on expenses for Divine Worship, 42;–immorality, 41, 71;–banished, 51-52;–very name abhorred, 104, 116;–ment., 16-17, 58, 60, 70-71, 93, 94, 105, 128, 237, 327, 816
Gutiérrez, Fr. Romuáldo, ii, 601
Guzmán, Fr. José Maria, iii, 307, 408, 465;–iv, 189, 213;–autograph, iii, 306
Guzmán, Fr. Miguel, iv, 711
Gwin, William, M., U. S. Senator, iv, 661

H

Habana, Cuba, iii, 412
Habitations, Indian, ii, 228;–neophyte, 557-558;–of Bishop Diego, iv, 236
Haenek, Tadeo, ii, 440

Hague Tribunal, iv, 242
Hahn, Rev. Florian, ii, 667
Hall, H., member of Land Commission, iv, 731
Halleck, Henry W., Secretary of State under Gov. Mason, iv, 602;–on impostor Brignole, 617;–instructions to Col. Stevenson on Pico, 632-633;–deserves well of California and its history, ii, p. xxiv;–iv, 644;–unearths land frauds, 725;–his six questions, 725;–faithful search for evidence, 726;–to Col. Stevenson, 725-726;–to M. Soberanes, 727;–on false dates of Pico, 726-727;–warns occupants of Church property, 727-728;–ment., 659, 662
Hammond, T. C., iv, 572
Handmaid of the State, the Church in Spanish dominions, ii, 463
Handmill, gift to Mission San Carlos, ii, 436
Hanson, George M., iv, 654
Happiness of savages effected through Christianity, ii, 440
Happy life at Missions, ii, 249-256; see Missions, 263
Harbinger, The, iii, 254-256
Harbor, see Port
Hardships of friars at Missions, ii, 386-389;–iii, 226;–iv, 512-513
Hardships of friars on journey by land and sea, ii, 544-548, 655
Hardships, extraordinary, of Portolá's expedition, ii, 39-40;–of Kearny's men, iv, 569-571
Harmony, Fr. Durán's love for, iii, 546-548;–iv, 384-385
Harmony, lack of, among the paisano chiefs, iv, 336
Harmony, Neve ordered to preserve, ii, 280
Haro, Francisco de, iii, 145, 152, 157, 185, 327, 502
Haro, Gonzalo de, ii, 437, 438
Haro y Peralta, Archbishop Alonso Nuñez de, ii, 444
Harpers' Monthly Magazine, iv, 649-656
Harpies of civil power, iii, 541
Harrowing in early days, ii, 258-260
Harsh treatment of Fr. Luis Martínez, iii, 292-294;–of Fr. Mercado, iv, 423-428
Hart versus Burnett, Land Case, iii, 639
Hartnell, W. E. P., commercial agent, iii, 168, 171;–confirmed by Fr. Sosa, 409;–ment., 651;–collector Port of Monterey, iv, 58;–marriage, 146;–inspector of Missions, 146;–visits Missions, pitiful report, 147-156;–effect of report, 163;–second visit to Missions, 177-184;–abused by Vallejo, 178-179;–discharges Pio Pico at San Luis Rey, 182-183, 337, 435;–resigns, 184;–collector of tithes, 247;–rancho, 478;–official U. S. translator, 586, 636;–testimony before Land Commission, 733;–ment., 170, 173, 234, 386, 545, 640, 646, 688, 728, 784
Harvesting in early days, ii, 258-260
Harvests, scanty, ii, 339;–iii, 231
Haste, cause of Pico's, iv, 456
Hatred for religious in Mexico, iii, 93;–iv, 794-799
Haughty hidalgos, ii, 201
Havoc wrought by Pico and conspirators, iv, 399
Hawaiian Islands, iii, 58, 478, 482, 650-652
Hawley, Sister Mary, iv, 714
Healdsburg, Cal., iii, 147
Heartless selfishness of mission enemies, iii, 377-378
Heartless treatment of Indians, iv, 118
Heceta, see Ezeta
Hefele, Dr. Karl Joseph von, iii, 626
Helplessness of Indians taken advantage of, iii, 386-387
Hemp cultivated, iii, 80
Henchmen provided for, iv, 152
Henley, Thos. J., iv, 655-657
Henríquez, Antonio Domingo, ii, 536
Henry VIII of England, iii, 183, 625
Herds of San Gabriel, iii, 654-655

Hermosillo, Mexico, iv, 127
Herod, king, iv, 420
Heroism of the friars, iii, 290, 318-319, 662-663
Herrera, José, sergeant, iii, 156
Herrera, José Joaquín, acting Pres., México, decree restoring Pious Fund, iv, 256, 403-404, 434;–elected President, 405;–asks public prayers, 406;–memorial from Bishop Diego, 407-410;–appeals to Fr. Durán, 428-429;–forbids sale of Missions, 455;–appoints Pico governor, 483;–resigns, 475, 670;–ment., 699
Herrera, José Maria, collector of territ. revenues, iii, 222, 233, 236, 237;–arrested by Echeandía, 284, 328;–reappointed, 506;–ment., 300
Herrera, Juan, ii, 121
Hidalgo, Fr. José Maria, guardian, iii, 465;–iv, 78, 429, 521;–autograph, 78
Hidalgo, Fr. Miguel, O. P., ii, 442-444
Hidalgo, Rev. Miguel, revolts, ii, 648;–poor specimen of pastor, 649;–captured, 650;–retraction or satisfaction, 650;–executed, 650;–iii, ment., 17, 47, 94
Hidalgo revolt begins ruin of Cal. Missions, ii, 648-651
Hidden motive of paisano hostility, iv, 775-782
Hides and tallow, Mission exports, ii, 262;–iii, 342
Highhanded action of José Castro, iv, 423
Highest number of friars in California, ii, 632
High Mass at Missions, ii, 627. See Mass
High Mass refused by Fr. Durán, iv, 29-30
High schools as yet unsuitable for Indians, ii, 270
Highwayman's method, iv, 423-427, 429
Higuera, José, land grant, iii, 646
Higuera, Juan, iii, 351
Higuera, Nicolas, iii, 585
Híjar, José Maria, active against Missions, iii, 501, 504, 506;–arrives in Calif. with colonists, 507;–disappointed, 508;–demands, 509-510;–leaves for Mexico, 511;–ment., 512, 515, 518, 520, 534;–iv, commissioner, 388;–encourages Bishop Diego, 389, 406;–dies at Los Angeles, 389;–ment., 109, 376
Híjar-Bandini swindle, iii, 507-512;–iv, 109
Híjos del País, ii, 475;–iii, 63;–iv, 502;–must be blamed for mission ruin, 13-14, 17, 18
Hildrup, Jesse S., historical exaggerations, iii, 637
Hill, Daniel A., iv, 456, 457, 460
Hill, Samuel, iv, 234
Hill, Mulligan's, ii, 41
Hippolytans, iii, 93, 98
Hireling comisionados, iv, 387-388
Hiring out Indians forbidden, iv, 156
History which Fr. Señan failed to write, iii, 174
History of Mission Indians for a century, iv, 533
Historical drawback, ii, 458-459
Hittell, Theodore, historian, ii, 70;–on Cal. Indians, 225;–senseless animosity to missionaries, 263, 265;–correct view of Neve's conduct towards Fr. Serra, ii, 316-317;–cynicism, 468;–diatribes, 505, 614-615;–on Langsdorff, 635;–bold misstatement, 614-616;–iii, bigotry of, 9;–dishonesty, 495;–on Figueroa's secularization act, 533-534;–on the administrators, 535;–telling admission, 595-596;–ment., 306;–suppresses evidence, iv, 29;–rampant, 81-82;–on confiscation decree, 380;–pleased, 420;–on Castro and Pico, 492
Hixosa, Francisco, ii, 162
Hodge, Frederick W., ii, 225
Hoffman, Judge Ogden, Opinion in Land Cases, iv, 747-759
Holbein, Rev. John Chrys., C. SS. CC., iv, 613, 621, 622, 627, 685
Hollister, Cal., ii, 94, 144
Holy Eucharist not compre-

hended by early neophytes generally, ii, 253
Holy Gospel, Province of, iii, 465
Holy Land, iii, 465, 620
Holy Land needs missionaries, ii, 476-477
Holy Office, Commissary of, ii, 542-543
Holy Oils, ii, 642-645;–iii, 249;–iv, 121, see Oils
Holy See, ii, 541-542, 603-604;–provides Bishop for California, iv, 195-201, 666;–Mexico to furnish subsistence for Bishop, 671;–Monterey to be the seat of Bishop Alemany, 687; see Bishops Diego, Alemany and Amat
Holy Week at Missions, ii, 627;–ment., 368
Honest men scarce, iii, 134
Honest penny of paisano chiefs, iv, 582
Honolulu, Sandwich Islands, iii, 650, 651;–iv, 612, 615, 782
Honolulu, The, iii, 651
Horcasitas, Sonora, ii, 174, 189
Hordes of José Castro, iv, 422, 485
Horra, Fr. Ant. de la Concep., at San Miguel, ii, 496;–goes insane, 549-551;–accusations against the friars, 552, 582, 584
Horrible custom, ii, 240
Horrors of hatred for Religion in Mexico, iv, 794-799
Horseback riding and St. Francis, iii, 88
Horseflesh used as food by savages, iv, 310
Horses ordered slaughtered by government, iii, 80
Horses forbidden to neophytes, iii, 29
Horse-stealing, iii, 29;–iv, 310-311, 318, 638;–punishment for, 642-643
Horticulture at Missions, iv, 534;–by colonists, 534
Hospice or convent, iv, 703
Hospital, City, S. Francisco, in hands of Sisters, iv, 715
Hospitality of the Missions, iv, 33
Hostility of Bancroft to Fr. Serra, ii, 315-316
Hostility to friars, motive for, ii, 363, 406
Hostility to Missions, cause of, iii, 319-320
Hours of labor at Missions, ii, 560-561
How filthy stories about priests and monks originate, iv, 806-812
Howard, Volney E., iv, 732
Hoyo, Carlos del, iv, 670
Hual (Vual), ranchería, ii, 623
Hubal (Bubal?), ranchería, iii, 24
Huéneme, Laguna, iv, 510
Hughes, Bishop John, iv, 665, 731
Huima Island (Santa Rosa), ii, 619
Humane Protestant captain, iii, 333
Humboldt, Alexander, ii, 224
Humboldt, Cal., iv, 653;–County, 654
Humiliating situation for the friars, ii, 284, 315, 333, 546, 578-589
Humiliation of the friars, iv, 98, 100-102, 115, 217-218
Hundred blows with lash to Indians at Los Angeles, iii, 478
Hunter, J. D., Indian agt., iv, 593-595, 641-642;–instructions to, 595-596;–ment., 590
Hunting bears, ii, 100-102
Husbands, American and English preferred, iv, 414, 416
Hymn of Fr. Antonio Margíl, ii, 401
Hypocrisy of Mission critics, ii, 276, 292;–of Neve, ii, 286;–of Pico, iv, 352-353, 363-364, 433, 495-496;–of Vallejo, iii, 592-593

I

Ibáñez, Fr. Floréncio, assists the dying Gov. Arrillaga, iii, 8;–autograph, iii, 8
Ibárra (Ybarra), Fr. Francisco González de, leaves College for Calif., iii, 56;–arrives, 84;–fearless exposure of worthless soldiery, 227-231;–will swear

conditionally, 244;–on Echeandía's activity, 416-417;–ment., 236, 270, 273, 575;–ill-treated by administrators, iv, 179-182;–flees to Sonora, 115;–death of, 279;–ment., 160, 237, 596;–autograph, iii, 231
Ibárra, Juan Maria, iii, 235, 301, 601, 602, 667
Iberian Peninsula, ii, 648
Icárza, Antonio de, iv, 203
Icazbalceta, Joaquín García, ii, 672, 673
Ide, William B., Bear Flag leader, iv, 542;–proclamation, 544-545
Idiosyncrasies of Fr. Luis Martínez, iii, 281
Idiotic recommendation, ii, 430-431;–scheme, iii, 323-324
Idle gente de razón, iii, 130-132;–rebuked, 67, 662, iv, 592
Idle soldiery source of troubles, ii, 406-407, 469-470, 569;–iii, 35, 131, 262, 553-554, iv, 592
Idleness, excuse of soldiers for, iii, 131
Idolatry among the Indians, ii, 237
Ignorance of some non-Catholics, ii, 69-70;–iv, 814-815
Ignorance of paisano would-be statesmen, iii, 160, 323-324, 613
Ignorance of school knowledge not advocated, ii, 272
Iguala, Plan de, iii, 108, 148, 153, 217
Illegal and revolutionary measures, iii, 349-350, 353, 523-532;–iv, 373-375, 445-450
Illiteracy among Mexican soldiers and colonists, ii, 473
Illuminati, iii, 166
Illustrations that do not illustrate, iv, 814-815
Image, bronze, at Dolores, ii, 322
Imbecile government, iv, 318
Immigrants of every and of no religion, iv, 603, 612
Immorality in California, iv, 71, 108;–among emancipated Indians, 452;–among the officials, iv, 4, 19, 22, 41;–among soldiers, ii, 572;–iii, 230-231
Imperfect catechetical instruction, iii, 611-616
Impertinent assembly, iii, 530-531
Implacable paisano chiefs, iii, 556
Implements, agricultural, ii, 258-260
Impostor, clerical, iv, 616-617, 665
Impracticable plans, ii, 521-523, 529-530
Impressions made by means of pictures, ii, 192
Imprisonment no hardship to Indians, iii, 456
Impudence of soldiers, iii, 31-33
Imputation, insulting, ii, 308
Ímuris, Sonora, ii, 174
Inability of friars to pay money, ii, 410
Incentive to join Missions, ii, 264
Income of the friars, ii, 460-462
Income, fixed, for friars refused by Fr. Durán, iv, 175-177
Income from Mission leases after confiscation, iv, 465, 467-469
Incomunicado, Fr. L. Martínez held, iii, 292
Inconsiderate troops, iii, 126-127
Incorrigible Indian, ii, 508
Indemnity to Mexico by U. S., iv, 629-630
Independence of the Church, iv, 44-47
Independence, declaration of by the four confederates, iv, 55-56
Independence of Mexico declared, iii, 108
Independence thrust upon immature people, iv, 316;–not wanted by neophytes, iv, 316-317
Independence, The, iv, 579
India, Apostle of Farther, ii, 300
Indian Affairs, U. S. Commissioner of, confesses failure of Government's educational methods, ii, 267-271
Indian agency system often unfortunate for Indians, iv, 596
Indian agents appointed for Mission Indians, iv, 593

Indian clans and tribes in California;–Beñemé, ii, 194;–Cajuenches, ii, 136;–Canicaimos, iii, 146, 176, 182;–Chaclanes (Sacalanes), ii, 503;–Chaguanosos, iv, 310, 311;–Cosomnes, iv, 216;–Cuchillones, ii, 503, 507;–Danzarines, ii, 136;–Diegueños, ii, 170;–Digger, ii, 224;–iv, 652;–Gualacomnes, iv, 216;–Jamajab, ii, 193-196, 199;–Mojaves (Mohaves, Jamajabs), ii, 193-195, 197, 199, 200; iii, 31-33, 38, 62;–Muquelumnes (Muguelomnes), iii, 37; iv, 216, 311, 314;–Mutsun, ii, 299;–Noches, ii, 197;–Ochejames, iv, 216;–Petalumas, ii, 176, 182;–Sacalanes, ii, 506;–Saniles, ii, 283;–Shoshones, ii, 226;–Suisunes, ii, 626;–Sumtaches, iii, 23;–Tulares, ii, 601, 620; iii, 26-29; iv, 310, 313, 322;–Tunisumnes, iv, 216;–Ululatos, iii, 146;–Yumas, ii, 136, 139, 176, 189, 193, 199-200, 352-357, 368; iii, 609;–Zalampai, iii, 585.

Indians, their affection for missionaries, iii, 193, 484, 581; iv, 537;–amusements of, ii, 235-236, 274, 564;–annihilation of to be prevented, iv, 654;–as apprentices at Missions, iii, 436-437;–armed with modern weapons, iii, 146;–attracted, not forced, into Missions, ii, 248, 263;–Baptism, first, administered to, ii, 28-29;–bearded, ii, 97;–not alone blameworthy, iv, 647-657;–boats of, ii, 33, 503;–boys to be educated in Mexico, iii, 450, 470;–burials and burial places of, ii, 37;–of California and Mexico compared, iii, 450;–calmed by Fr. Serra, ii, 214;–character of, ii, 11, 224-241, 337, 533; iii, 33, 39, 340; iv, 289, 318-319, 537;–Christians of Lower California, ii, 18, 54, 587;–cleanliness of in savage state, ii, 230-233;–cleverness of, ii, 33;–after confiscation of the Missions, iv, 215-216, 581-582, see Demoralized, Depredations, Turbulence;–contented under missionaries, ii, 337, 639-640; iii, 321, 379-380, 426-427, 431, 498, 581; iv, 640, 643-644, 649;–converts more free than savages, ii, 264-265;–converts must be loyal to God, ii, 264;–criminals punished, iii, 13;–dancing, ii, 36-37, 235-236;–deceptive, ii, 240;–decrease, iii, 263-264; iv, 320-322, 654;–degradation after confiscation felt, iv, 141, see Slavery;–demoralized after confiscation, iv, 110-111, 138, 450-452, 454, 636-637, 639-640;–deserting, decree against, iv, 17;–depredations, ii, 20-21, 157, 612; iii, 28, 34, 194-211, 437; iv, 308-320, 636-638, 646, 648;–dialects and languages, ii, 102, 227, 252-253; iii, 42-43, 610-611;–discontented, iv, 17-18;–dislike for mental exertion ii, 172;–disregard for human life, ii, 240-241;–dress in savage state, ii, 33, 149-150, 228;–dress at Missions, ii, 262-263, 556-557;–dullness, ii, 353, 498, 639;–elections, ii, 336-346, 540;–iii, 150;–emancipated and Mission compared, iv, 346;–emancipated, conduct of, iv, 110, 140-141, 148-149, 308, see Depredations, Demoralized;–emancipation of, "criminal blunder," iv, 636-637;–encountered by Portolá, ii, 27-29, 32, 33, 35-37, 39, 40, 49, 52, 53, 79;–executed at Purisima, iii, 204;–exempt from taxation, iii, 139;–features of Tartars, iii, 130;–food in savage state, ii, 230-233;–food at Missions, ii, 554-556, 637; iii, 264;–forced into U. S. Government schools, ii, 267-269;–free as children under missionaries, ii, 265; iii, 188, 379, 380, 426-427, 431; iv, 17-18;–freedom after confiscation, iii, 587; iv, 100, 103, 183, 374, 431, 448, 464, 466, 647, 650;– friendly, ii, 103, 169, 181, 203, 624;–games, ii, 37, 235, 274, 564;–to God and Religion only they yielded their savage liberty, ii, 264; iv, 111,

117;–government in savage state, ii, 236;–girls at Missions, ii, 572;–girls marry white men, iii, 645;–highest number at Missions, iii, 264;–hiring out forbidden, iv, 156;–on horseback, ii, 425;–labor on holydays, emancipated forced to, iii, 477-478;–always hungry, ii, 555-556;–idea of liberty, iii, 339, 416, 478, 487, 491; iv, 387;–idolatry in savage state, ii, 237;–illtreated at presidios and elsewhere, ii, 561-563; iii, 478; iv, 129-130, 647-654;–imitative, ii, 271;–imprisoned unjustly, ii, 425-426;–incapable of self-government, as yet, ii, 337; iii, 387-389, 480, 483; iv, 137, 245;–inconstant, ii, 271, 595; iii, 28;–indolent, ii, 231, 232, 266; iii, 437, 490-492;–industries in savage state, ii, 231, 233-235;–ingratitude of, ii, 241; iii, 11, 12; iv, 378-379;–insubordinate, ii, 506-507; iii, 409;–instrumental music of, ii, 263; iv, 229, 452, 454;–labor of needed by whites, iii, 205, 520;–laborers at ranchos, iii, 491;–land titles of, iii, 638; iv, 464, 467;–learn Spanish, ii, 102;–liberated from prison, ii, 213;–marriage of in savage state, ii, 239;–maltreated and massacred by whites, iv, 129, 314, 647-654;–friars and colonists massacred by, ii, 169-170, 353;–minors before the law, iii, 424-427; iv, 347;–money of early, ii, 235, 619;–morality of savages, ii, 238-239;–mortality, iii, 79;–musicians, iv, 452-454;–number, highest, in Mission period, iii, 264; iv, 657;–of northwest coast, ii, 148-149, 155-157;–not bound to furnish supplies, iv, 22-23;–occupation as savages, ii, 230-233;–oppressed by whites, iii, 306, 326-327, 399;–origin of, ii, 226;–overcharged by whites, ii, 570-571;–overgrown children, ii, 265-266, 499; iii, 277, 424-425, 497;–overworked at presidios, ii, 561-563, 570;–overworked for troops, iii, 35-36, 127, 165, 210, 490, 553; iv, 27;–owners, rightful, of Mission property, iii, 375; iv, 83, 286, 288, 290, 341, 347, 351, 373, 437, 483, 506;–paid with whiskey, iv, 650;–of Paraguay, iii, 137;–patience of, iv, 305;–peons under Vallejo, iv, 136-137, 155;–physically, ii, 227-228;–as police, ii, 339;–population, ii, 37, 225-226, 490-492, 624; iv, 130, 322, 657;–presents from, ii, 11, 32, 36;–property of not public, nor national, iv, 26-27, 377;–rancherías numerous, ii, 33, 226-227, 623-624; iii, 143, 145;–reading, taste for lacking, ii, 274;–realize hard lot, iv, 141;–reasoned after all, iv, 95;–refuse freedom offered, iii, 351;–refuse to work, iii, 433, 535-536;–regard as evil for what they are chastized, iii, 458;–to rejoin Missions, iv, 280;–religious notions, ii, 236-237;–require government protection still, iv, 142;–require time for civilization, iii, 312-313, 315;–reservations for, ii, 268, 337; iv, 655-656;–revolts of, ii, 165, 169, 215; iii, 194-206; iv, 537;–right to their land, ii, 515; iv, 464, 467, 533, 729-731;–rights upheld by missionaries and Church, ii, 517-519; iv, 545;–robbed repeatedly, iv, 112;–at San Diego, ii, 11, 13, 19-20;–seduced by schemers, iv, 108-109, 308;–sensitive of wrongs, iv, 84, 141;–Fr. Serra's confidence in, ii, 101-102;–similar to schoolboys, iv, 345;–simplicity of abused, iv, 184;–singing of, ii, 148;–slavery of under administrators and comisionados, iii, 478-479, 541, 588, 591, 596; iv, 84, 110, 118, 135-137, 152, 153, 155-157, 273, 317-318;–subdued by Christianity alone, iv, 289;–superstition of, ii, 237-238, 614;–sympathy of Governor Mason for, iv, 593, 641-642;–taxed for schools of whites, iv, 93-94;–ten years tutelage of, iii, 137, 533;–thievish and insolent, ii, 19-20; 394;–tobacco used by, ii, 235;–treacherous, ii, 157,

240, 340, 610, 612-614;–turn on tormentors, iv, 315-316, 647-648;–turbulent, iii, 305-306, 339, 382, 433, 457, 479, 535-536; iv, 307-308, 387, 637-638, 643-645;–underpaid by whites, ii, 514;–ungrateful, iv, 378-379;–untruthful, ii, 240; iv, 426;–vices of, ii, 239-241; iv, 137;–victims of epidemics, iv, 696;–virtues of, ii, 241; iv, 305;–vocabularies, iii, 611;–wares and traffic of, ii, 149-150;–wealth of Missions produced by, iii, 499;–weapons of, ii, 230;–whipping not opposed by, iii, 455, see Flogging;–women flogged by soldiers, ii, 615;–women, savages, disfigured, ii, 321-322

Indians and Fr. Garcés, ii, 192-200

Indians and friars asked to contribute to Spanish war fund, ii, 465-466, see Donativo.

Indifference to American invasion, iv, 547

Indifference of paisanos to Religion, iii, 612;–iv, 520

Indignant protest of Fr. Durán, iv, 288-293

Indignities heaped upon Fr. Martínez, iii, 332-334;–on Fr. Mercado, iv, 423-425;–on Fr. Ibárra, see Ibarra

Indignity to the Church of Christ, ii, 603-605

Individual ownership of Indian land, iv, 464-465

Indolence of the paisanos, iv, 319, 592

Indulgence to Mission church, Santa Barbara, iv, 720-721

Indulgence of Portiuncula, ii, 31, see Our Lady of the Angels

Industries at Missions, ii, 254, 261-262, 274, 534-539, 557, 560-564, 570;–iv, 86, 88, 530-536

Industry must be at head of Indian education, ii, 270

Inestrillas, Fr. Sebastian de, ii, 519

Infanticide among savage Indians, ii, 240

Infidelity and moral corruption, iii, 543-544

Infidelity gone mad, iv, 662, 794-799

Influence of Mission System over Indians of to-day, iv, 533-534

Influence of Religion over Indians, iv, 536-537

Information desired by President Bustamante, iii, 337

Infórme Anuál, first, ii, 446

Infórme Biográfico, or biographical sketches of friars, iii, 46, 52, 78

Informes, or official reports, ii, 137

Ingrates, paisano, iii, 557-558

Inhabitants of California not against friars, iv, 13

Iniquitous scheme of De Croix and Neve, ii, 377

Iniquitous decrees, iii, 347-353, 523-533;–iv, 286-287, 373-375, 445-450

Injustice, enormous, to Indians, iii, 349;–iv, 288-293

In loco parentis, ii, 111, 119, 133;–iii, 639-640

Innocent XI, Pope, ii, 605;–iii, 103

Inquiries of Mexican Government, iv, 69

Inquisition, Spanish, iii, 564, 623-629

Insatiable troops, iii, 227-228, 236-237, 460

Inscription on Cross at Carmélo, ii, 57;–at Monterey Bay, 58; in northern voyage, 147;–over tomb of Bishop Diego, iv, 519

Insincerity of assembly, iv, 31-33

Insinuation, unwarrantable, iv, 418

Insolence of administrators and other officials, iii, 188-193; iv, 147, see Administrators;–of soldiers, ii, 420, see Soldiers, Guards;–of Yumas, ii, 358; iii, 230-233;–of Salvador Vallejo, see Vallejo

Inspector of Missions, salary and instructions, iv, 146-147

Installation of first assembly, iii, 157

Instance of white depravity, iv, 34-35

Instructions, catechetical, see Catechetical;–Fr. Garcés's way, ii, 192;–in Indian, ii, 553-554, 593; iii, 5, 42-43, 607-611; –for settlers, 6, 611-616
Instructions, governmental, to Fages, ii, 82-84, 94, 105;–to Rivera, 132-133;–to Neve, 280; –forgotten, 415-416;–to guards accompanying missionaries, 611;–confidential to agent Carey Jones, iv, 728-729
Instructions of Fr. Durán to friars for case of death, iii, 449-450;–on changed conditions, 542-548
Intentions for holy Masses, ii, 577-578
Interamna, (Terni), Italy, General Chapter at, ii, 476
Intercourse between neophytes and pagans, ii, 567, 595;–between neophytes and whites, ii, 568-572
Interference, with missionary affairs, ii, 280-292, 302-305, 308, 312, 315, 442-443;–iii, 326
Interior of California first traversed by Fr. Garcés, ii, 134-135, 191-200, 620
Interpreters, Indian, used, ii, 19-20, 167, 175, 252-253;–makeshift, iii, 607
Interregnum in California, iii, 365-366;–iv, 816
Interrogatório, or Inquiry, iii, 10-11
Intolerable conditions, iii, 578;–iv, 100-101, 115, 180-181
Intolerance of Catholic Church, iii, 171, 568
Invalid marriages, iv, 415
Inventories, iii, 534;–iv, 238, 380-381
Inwardness, true, of paisano hostility to Victoria, iii, 361
Ireland, iv, 548, 627-628, 708
Irizarría, Most Rev., iv, 202
Iron needed at Missions, ii, 112; –iii, 168
Irregularities of Pico and assembly, iv, 502-504, see Fraudulent titles
Irreligion of paisano chiefs, iv, 50;–of politicians in Spain, iii, 110;–cause of cupidity of Mission enemies, iii, 317-318
Isabella of Spain, iii, 624
Isidoro, Indian, iv, 452
Isla de Dolores, or Isle of Sorrows, ii, 158;–de los Angeles, or Angel Island, iii, 27;–iv, 208
Island, Catalina, ii, 29;–Santa Cruz, 11; Cédros, 12;–Angel, iii, 27;–iv, 208;–Farallones, see
Isolation of friars perilous, iii, 577
Israelite bravery and piety, ii, 478;–iii, 579
Isthmus of Panamá, iv, 612, 682, 688, 697, 714, 715, 718
Italian friar not admitted by viceroy, iii, 616-617
Italy, iv, 409, 498
Iturbide, Agustín, revolts against Spain, iii, 108;–his troops occupy San Fernando College, 110;–regency, 147-148;–prohibits certain books, 169-170;–executed, 158-159;–ment., 94, 104, 218
Iturbide, Joaquín de, Mexican Minister, iv, 83, 86, 90, 91, 210-212, 406;–autograph, 210
Iturbide, Fr. Pedro M. de, ii, 454
Iturrigaray, José de, viceroy, exonerates friars, ii, 582-583;–forbids change in Mission system, ii, 590;–has letters of friars to College and one another go free, 602;–on Mission Santa Inés, 600–causes investigation into Indian mortality, 608-609;–refuses permit to Italian friar, 617;–deposed, 646;–autograph, 609

J

Jacál, shelter of brushwood or poles, ii, 176
Jacinto Mountain, ii, 439
Jacobinism, iv, 107
Jackson, President Andrew, iv, 792-793
Jackson, Helen H., iii, 596;–iv, 75, 596, 656, 674
Jacopin Valley, ii, 529;–iii, 143
Jaguara, or San Jacinto, iii, 144
Jaime (Jayme), Fr. Antonio, at Soledad, iii, 19;–ill, 91, 174,

200;–refuses oath, 244;–death of, 277, 290;–ment., 256, 270, 273;–autograph, 200
Jaume (Jayme), Fr. Luis, arrives, ii, 85;–at San Diego, 85, 89, 128;–murdered, 169-170;–iv, 809
Jalisco Franciscan Province, ii, 320
Jalisco, iii, 422;–iv, 330, 591
Jamajab or Mohave Indians, ii, 193-196, 199, 200
Jamúl Rancho, iv, 308, 309
Jansenism, ii, 255
Jansenists, iii, 94, 95
Jansens, Agustín, iv, 183
Japan, iv, 790
Jáuregui, attorney, iv, 438
Jealousy of military cause of oppression, ii, 363, 406
Jealousy of paisano chiefs, iii, 510
Jefe Politico, or governor, iii, 157-158, 234
Jesuits and Carlos III, ii, 67;–churches, 84;–empowered to confirm, 297;–submissive, 285;–Superiors of, 488;–and Pious Fund, 284, 530;–ment., 317, 649, 658, 673;–iii, 48, 93, 97, 110, 376, 456;–iv, in Lower California, 536;–in Canada, 11-12;–admitted by Santa Anna, 282-284;–desired by Bishop Diego, 222-223;–established Pious Fund, 242;–in Paraguay, 433-434;–invited to Upper California, 627, 676-677;–establish college at Santa Clara, 690-691;–ment., 294, 686
Jesus Maria Valley, iii, 145
Jiménez del Récio, Rev. Antonio Maria, arrives, iv, 227;–ordained, 258;–takes oath, 282;–at S. Gabriel, 323;–ment., 228, 240, 257, 516, 685
Jiménez, Minister of Interior, iv, 259
Jimeno Brothers, iii, 247, 253
Jimeno, Fr. Antonio, arrives, iii, 247, 272;–defends Fr. Martínez, 288, 291;–rebukes Echeandía, 292;–named to act as presidente in emergency, 307; corrects Fr. Ordáz, 574;–in charge of Santa Barbara Mission, 452;–iv, at Santa Barbara, 102;–in charge of temporalities at San Buenaventura, 296, 355, 507;–resents charge of disloyalty, 419;–succeeds Fr. J. J. Jimeno, 720;–ment., 20, 113, 158, 237, 263, 279, 282, 286, 295, 323, 512, 515, 518, 685, 697, 703, 705-707;–autograph iii, 292
Jimeno Casarín, Manuel, arrives, iii, 253;–assembly member, 597;–iv, acting governor, 118, 124;–secretary to Alvarado, 684;–ment., 66, 123, 126, 127, 145, 202, 226, 266, 268, 271, 311, 312, 333, 687
Jimeno, Fr. José Joaquín, arrives, iii, 247, 267, 272;–on emancipating Indians, 375-376;–retires to Santa Inés, 452, 575;–iv, offends Chico, 20-21;–rector of seminary, 263, 412;–presidente of Fernandinos, 79, 296;–asks for land grant for seminary, 261;–on temporal affairs of Mission Santa Inés, 356-357;–offends Fr. Durán, 386;–to Pico on comisionados, 388;–receives pittance, 465;–in distress, 469;–comisário perfecto, 525;–to succeed Fr. Rúbio, 521;–circulars, 177, 598-599;–resigns as rector, 625;–at first synod, 692;–founds college at Santa Barbara, 703-704;–declines to cede parish church for Mission, 720;–before Land Commission, 733;–death of, 719-720;–Archbishop Alemany's veneration for, 719-720;–ment., 30, 36, 37, 237, 273, 279, 295, 323, 512, 515, 518, 683-685, 697, 698, 701, 707-709, 716, 735;–autograph, iv, 20
Joaquin, muleteer, iii, 556
Jonatás, ranchería, ii, 679
Jones, John C., marries a Carrillo, iv, 236;–ment., 234-235, 336, 782
Jones, General R., iv, 610, 636
Jones, W. A., Commissioner Indian Affairs, ii, 267-270
Jones, William Carey, confidential agent, iv, 728;–his instructions, 728-729;–researches and report, 729-731

Johnson, Captain A. R., rash attack, iv, 572-573
Jordan River, ii, 497
Jordan, Rev. Paul, iv, 690
Jóven Guipuzcoana, The, iv, 129
Juan de Diós, Indian, iv, 452
Juanites, or Brothers of San Juan de Diós, iii, 98
Juárez, Benito, decrees enslaving Religion, iv, 699, 794
Juárez, Nicolás, iii, 585
Jubabal ranchería, iii, 145
Jueptahua, on route of Fr. Payéras, iii, 143
Juda, Lion of, iv, 288
Judas and Vallejo, iv, 780
Juéces de Policia, iv, 311
Jugglery of Bancroft, iv, 503
Julian, Indian, iii, 13
Julian, the Apostate, iii, 98
Julius II, Pope, ii, 460, 671
Jumín, El Alto de, ii, 48
Juncosa, Fr. Domingo, arrives, ii, 84-85;–at San Luis Obispo, 85, 89;–at San Carlos, 103-104, 129;–retires, 132
Juno, The, ii, 634;–iv, 549
Junta de Fomento, iii, 159, 208
Junta militár of Castro, iv, 480-482
Jurisdiction, southern & northern, in Lower California, iv, 676
Justice, sense of, in Bishop Alemany, iv, 709
Justices of proposed supreme court, iv, 127
Juxtaposition, queer, ii, 463
Juyunga, Indian village, ii, 491

K

Kaahuamanu, King, iii, 651
Kalendários, ii, 63
Kamchatka, ii, 634;–iv, 293
Kanaks, or Sandwich Islanders, iii, 269
Kansas, iv, 569
Karimoko, The, iii, 261
Keane, Sister Mary Augustine, iv, 714
Kearny, General Stephen W., march from Leavenworth, iv, 569;–his force, 571;–wounded at San Pascuál, 573-574;–governor, 579;–assures freedom of Worship, 580-581;–proclamation on Mission property, 583, 723;–ment., 572, 577, 586, 589, 593, 597, 638, 724, 817;–autograph, 580, on insert
Kelley, Rev. Francis, iv, 795-796
Kelseyville Indians, iii, 609
Kendrick, Juan, ii, 441-442
Kenrick, Most Rev. Francis Patrick, iv, 693
Kentucky, iv, 569, 687
Kern Lake, ii, 197
Kern River, ii, 198, 623
Keys, power of the, iv, 46
Kilborn, Mr., iv, 615
Kilkenny, Ireland, iv, 714
Kilkenny Cats, the paisano chiefs like, iv, 74
Kilmacdough, Ireland, iv, 628
Kindliness of the friars, ii, 93, 265, 277-278, 467-468, 636;–iv, 537
King Ferdinand II, ii, 670-671, see Fernando
King George's Sound, ii, 152
King Philip, iii, 136
King of Poland, iii, 209
King of Spain, deceived, ii, 290-291, 427-428;–orders more Missions erected, 350;–decree on Church Asylum, 669-670;–regarded himself supreme in Church matters, 463;–ment., 540, 655, 660;–iii, thanks FF. Payéras and Martinez, 61;–ment., 138, 160, 219, 296, 563, 620;–iv, under obligation to friars, 337;–ment., 738-743
Kings River, ii, 623;–iii, 23
Kino, Rev. Eusébio, S. J., ii, 134
Kinsale, Ireland, iv, 714
Kipling, Rudyard, on mission life, ii, 332-333
Kit Carson, iv, 569, 572, 575
Kitchen legislation, ii, 332
Klamath Lake, iv, 545
Knowledge of reading and writing aid to Religion, ii, 272
Kodiak, The, ii, 634
Kodiacks, or Alaskan Indians, ii, 642
Koran, iii, 218
Kotzebue, Otto von, iii, 82-84, 188-189
Kroeber, A. L., ii, 225-227;–iii, 609

L

Labor, Indians averse to, ii, 230-233, see Indolence
Labor, manual, preferable to mere book-learning, ii, 270
Labor of the missionaries nullified, iv, 452
Labor not relished by paisano chiefs, iii, 500
Labor shunned by the soldiery, ii, 470
Lachuo, ranchería, ii, 623, 682
Lack of honest Mexican history in English, iv, 699
Lack of supplies, ii, 61, 172, 374;–of medicines, 14;–of funds for Bishop Diego, iv, 391
Lady Poverty, ii, 580, 632;–iv, 219-220
Lady of Refuge, our, iv, 260-261
Lady and Tiger, ii, 673
La Ensenada de los Llorones, ii, 165, 180, 204
La Gaceta, newspaper, iii, 109
Lagos, Jalisco, iv, 519
Laguna de la Concepción, ii, 35;–de los Dolores, ii, 204;–Grande, ii, 38, 52;–de la Grulla, ii, 45;–Huéneme, iv, 510;–de Mercéd, ii, 143, 166;–Salóbre, ii, 175;–Seca, iv, 326;–de Santa Eulália, ii, 176
Laguna de Olálla (Eulália), ii, 176;–Ánza at, 192
La Hoya de San Francisco, ii, 40
La Laguna, iv, 265, 736
La Mayor, vineyard, iv, 266, 736
La Mesa, battlefield, iv, 578
La Paz, Lower California, ii, 12
La Pérouse, ii, 635, see Pérouse
La Posa de Osuna, ii, 27
La Puente, iv, 788
La Reina de los Angeles, The, iii, 62, 66
La Salúd, camp, ii, 48
La Salve, ranchería, ii, 620
Lake County, iii, 609
Lake Pinto, or Amésti, ii, 47
Lamberville, the two Fathers, S. J., iv, 11
Lambruschini, Cardinal, iv, 190
Lamenting Indians, ii, 165
Landaéta, Fr. Martín, ii, 500-505, 534
Land Case of Archbishop Alemany, iv, 733-745
Land Cases before U. S. District Court, iv, 747-771
Land claimed by Andrés and Pio Pico, iv, 746
Land claims, U. S. Congress passes law on, iv, 731
Land Commission organized by Congress, iv, 732
Land Commission, number of cases before, iv, 746
Land Commission's decision on Church property, iv, 733-745
Land expeditions, ii, 14-17;–to San Francisco, 165-166, see Expeditions
Land, extensive tracts of, outside the Missions, iii, 500
Land grant, first application for, ii, 640-643
Land grant, formal, not needed for Indian Missions, iv, 655
Land grants before Mexican Independence, iii, 638-647;–how effected frequently, iv, 338
Land grant to College of Santa Inés, iv, 261-262, 734-735;–to Rev. McNamara, 550
Land grants, fraudulent, iv, 504-505, 508, 725-728
Land grants opposed by Fr. Lasuén, iii, 643-644
Lands conceded to Church by U. S. Commission, iv, 743-745;–by U. S. District Courts, 746-771
Lands, Indian, seized by Pico and confederates, iv, 364, 367, 506-507
Lands, Indian, only unclaimed could be granted, iii, 387
Lands, Mission, property of neophytes, iv, 437, 655, 683
Lands, title of Indians to, iii, 638;–iv, 464, 467
Lands, unjust division of, iii, 384-393
Langle, M. de, ii, 435, 436
Langlois, Rev. Anthony, arrives, iv, 610;–vicário foráneo, 627, 690;–becomes Dominican, 692, 708;–ment., 682, 685, 689, 696;–autograph, 692
Langsdorff, G. H. von, on Missions in north, ii, 634-641;–ment., 676;–iii, 264

Languages, multiplicity of Indian, ii, 252, 253;–difficulties of acquiring, 20, 102;–medium for all Missions, 252;–one understood by all savages, 248;–at San Antonio, ii, 492;–at Monterey and San Francisco, 141-142;–in the south, 491;–necessity of learning, iii, 4-5, 42-43, 607-611;–universal medium, iii, 610
Llano de los Ánseres, ii, 49
Lanzas, Castillo, iv, 549, 758
Laplace, Capt., iii, 652
Largest number of neophytes in Missions, iii, 264;–iv, 529, 657;–of baptisms, deaths, marriages, in Mission period, iv, 529;–of missionaries at one time, ii, 632
Larkin, Thomas O., U. S. Consul, iv, 478-479;–claims Santa Clara orchard, 724, 767-771;–ment., 120, 197, 213, 668, 670-673, 699
Las Ánimas Benditas, iii, 38-39
Las Ánimas, or La Brea, iii, 646
Las Flóres, ii, 490;–iii, 503, 531, 556;–iv, 577
Las Llagas, or Ayata, iii, 143
Las Llagas Creek, ii, 492
Las Llagas de San Francisco, ii, 40, 204-205
Las Pozas, San Miguel Mission site, ii, 491, 493, 495
Lash, only punishment that impressed savage Indians, ii, 276, 573;–for stubborn culprits, 341-342;–common in Old Mexico, 270;–number permitted, 628;–recommended by Gov. Mason, iv, 643, see Flogging
Lasuén, Fr. Fermin Francisco de, arrives at San Diego, his description, ii, 127-128;–plants Cross at San Juan Capistrano, 168-169;–refuses to celebrate holy Mass before Rivera, 186-188;–wants to retire, 210, 337, 338, 385;–assigned to San Diego, 214-215;–presidente, 402, 416;–circulars, 345-346, 464-465, 472, 539;–refutes Fages, 419-427;–on Fr. Palóu, 424;–on lonely friars, 424;–praises Malaspina crew, 439-440;–special report, 448-449;–on death of Carlos III, 452;–to Bishop Granádos, 460-462;–swears "in verbo sacerdotis, tacto pectore," 462;–empowered to confirm, 454-455;–asks renewal of power, 596;–founds Missions of Santa Barbara, 434, Purisima, 435, Santa Cruz, 454, Soledad, 454, San José, 494, San Juan Bautista and San Miguel, 495, San Fernando, 496, San Luis Rey, 496-497;–with Vancouver, 469;–receives no stipend, 466, 523;–his distress, 482-489;–consoles Fr. Dantí, 499-500;–compassion for his sister, 509-510;–circular on indifferent Catholics, 543-544;–on artisans, 535-536;–to Branciforte, 537;–to Borica on Fr. Horra, 549-550;–vicário foráneo, 540-542;–his "Respuesta," 553-582;–more liberal than secular official, 589;–on Mission System, 585-590;–last report, 593-594;–on fickleness of Indians, 595;–death, 596;–Bancroft on, 597;–ment., 246, 386, 387, 389, 390, 398, 402-405, 411, 491-510, 516, 523, 525, 533-545, 548, 599-601, 607-611;–iii, approved flogging, 456;–defends Indian rights, 643;–opposes land grant, 643-644;–commissary of the Inquisition, 623;–ment., 91, 172, 263, 409, 568, 612;–iv, 305, 815;–autograph, vol. i, 316
Last act in Mission drama, iv, 470
Latelate, ranchería, ii, 623, 682
Latin circular of Fr. Durán, iii, 548-550
Latin letter of Fr. Tápis, see Tapis
Latin as medium of conversation, ii, 640-641
Latin, reading of, by neophytes, ii, 273
Latin settlers, i. e., speaking a Latin dialect, iii, 495
Launch of Carmélo first vessel to enter Golden Gate, ii, 164
Law, the essence of just, iii, 244-245, 488

Law of Córtes of September 1813, true meaning, iii, 380, 391-392;–not executed in Sonora, 488;–abused by Echeandía's decree, 391-392, 397;–ment., 429, 468-469, 470, 486, 488
Law of May 6th, 1822, regulating succession, iv, 3, 328
Law of December 20, 1827, against Spaniards, iii, 265, 269
Law of secularization of August 17th, 1833, iii, 518-520, 522, 523, 532, 539
Law against religious Orders of November 6, 1833, iii, 516-517
Law, unauthorized, of California assembly and Figueroa of August 9th, 1834, and supplement of November 4th, 1834, iii, 523-532
Law of November 7th, 1835, revoking secularization, iv, 6, 14, 15, 18, 28, 92, 103, 112, 115, 116
Law of September 19, 1836, proposing Diocese of California, iv, 186-187
Law restoring Pious Fund to Bishop Diego, September 19, 1836, iv, 187, 403-404
Law confiscating Pious Fund, February 8 and October 24, 1842, iv, 242-244
Law of April 3, 1845, restoring Pious Fund to Bishop Diego, iv, 403-404
Law (unauthorized) of assembly, May 28, 1845, confiscating the Missions, iv, 373-375;–ment., 380, 381, 431, 433, 444
Law or Decree ordering sale of Missions, October 28, 1845, iv, 445-450; ment., 455
Laws of the Indies, iii, 424;–quoted by College, ii, 517-518;–violated, 519-520
Laws of Mexican Reform not expression of the people, iii, 245, 488
Lawlor, John, to Fr. José Sánchez, iii, 260-261
Lawyer, first in California, iii, 253
Lay-Brothers, ii, 632;–iii, 52
Lázaro de la Garza y Ballesteros, Most Rev., iv, 120-122, 197, 212, 668, 670-673, 699
Lazcano, Estéban, iii, 647, 650
Lea, H. C., iii, 624
Leader of Mexican revolt of 1810, ii, 649-650
Leafy Cape, ii, 159
Leagues, Fr. Font's, ii, 176
Lean cattle, iv, 163
Leased Missions, iv, 369, 466-467
Leather Jacket soldiers, ii, 14, 18, 22-23, 43, 61, 111, 356;–iii, 145
Lebret, Rev. Stanislaus, C. SS. CC., iv, 613, 621, 623-624, 627, 685;–autograph, 613
Lector, in religious Orders equivalent to "professor," see vol. i
Leeches, the military like, iv, 157
Legislation, last, on Pious Fund, iv, 187, 203, 256
Legislation, ridiculous, iii, 323-325
Legislative assembly, first, iii, 169;–last, iv, 484-485
Legislators elected in 1845, iv, 472
Legislators immortalize themselves, iii, 600
Legrand, Rev. N., iv, 685
Leiva, mayordomo, iv, 308
Leiva, Rufino, iii, 33
Lengthy document of Alvarado, iv, 145
Leo, X, Pope, iii, 46;–iv, 304;–Bull of, 799-802
Leo XII, Pope, iii, 266, 278
Leo XIII, Pope, iii, 442
León, Spain, iii, 94
Leónidas, The, iv, 36, 230
Leonor, The, iv, 3
Lessees of Missions, iv, 448, 457, 463
Lesson learned by U. S. Government, ii, 268-269
Lestrade, Rev. Anaclet, C. SS. CC., iv, 627, 685, 691
Leto, Antonio, iii, 13
Letter, characteristic of Fr. Durán, iv, 436;–his last, 468-469;–characteristic of Fr. Serra, ii, 385-389;–Fr. Serra to Fr. Palóu, ii, 62-63, 66-68;–shame-

less of Alvarado to Fr. Durán, iv, 784-787
Letters of friars infrequent, ii, 67;–iii, 464;–expensive, ii, 458-459
Letter postage in early days, ii, 113, 408-410
Leupp, Francis E., commissioner Indian affairs, ii, 270-271
Levant, The, iv, 551-555
Leyes de la Reforma not expression of Mexican people, iii, 245
Llebaría, Rev. Juan Francisco, iv, 690, 694
Llera, Fr. José Maria Pérez, iv, 296
Liám, ranchería, on Santa Cruz Island, ii, 619
Liberal Catholics, ii, 676-678;–iii, 619-620
Liberalism and liberty, iv, 82
Liberalism, anti-Christian, iv, 699;–effects of, 417-421;–disguised Voltairianism, 779;–declares war on Religion, 699;–in German and Latin countries, 131;–in Mexico, 281, 424, 590
Liberals in Latin and German countries, ii, 334, 406;–party of false pretenses, iii, 95;–why they hate religious Orders, iii, 163, 171, 267, 506, 509, 565, 616-620
Liberato, Indian, ii, 507
Liberty, infidel conception of, iii, 275
Liberty that deserves applause, iii, 431
Liberty and equality, false talk on, iv, 306-307, 345
Liberty of friars violated, ii, 423, 424, 442
Liberty for Indians according to Echeandía, iii, 438;–bearing fruit, 326;–Indian conception of, 347
Liberty of neophytes under friars, iii, 379-380, 384, see also Emancipation
Liberty yielded by Indian to God, iv, 111
Liberty of Religion under Liberalism in Mexico, iii, 565;–iv, 281, 794-799
Liberties, unwarrantable, taken with reputation of priests and religious, iv, 806-812
Library, St. Bonaventure's, ii, 388;–Vallejo's, iv, 775-782
Libro de Patentes, ii, 627;–iii, 7, 85
Libro de Gobierno, iv, 627
License to retire, Neve overruled, ii, 290;–ment., 294-295, 422-423, 442-444, 627
Life of Bucareli (sketch), ii, 296;–of Bishop Diego, iv, 519;–of Fr. Durán, 522;–of Fr. Zalvidéa, 525-526
Life of missionary, ii, 332-333;–open book, iv, 385;–after confiscation, 115-116;–under Echeandía, iii, 409-410;–of Indians at Missions, ii, 252-256, 263-265, 467;–iv, 649;–under administrators, 273
Light on Mission spoliation, iii, 566
Lihuauhilame, ranchería, iii, 24
Lima, Perú, ii, 321;–iii, 168, 303, 450, 608;–iv, 113, 114, 116, 134;–council of, iii, 42
Limón, Cayetano, ii, 354, 355, 366
Limón, Francisco, iv, 481
Limú Island, Santa Cruz Island, ii, 618-619
Liná res, Mexico, iv, 202, 518
Lincoln, President Abraham, iv, 745
Lindsay, Thomas, iv, 315
Lingard on English cruelties, iii, 627-629
Linguists among friars, ii, 252-253
Lino, Antonio, iii, 13
Liquor and its uses, ii, 576-577
Liquor one cause of Indian ruin, iv, 641
Lisahua, ranchería, ii, 679
Lisbon riots, iv, 109
List of friars of Spanish birth, iii, 269-272
List of civil and military governors, iv, 816
List of ecclesiastical Superiors and Prelates, iv, 815
Litigation for Mission lands, iv, 747-771
Little River, Cal., ii, 155
Lives of friars open book, iv, 385

Livestock of Missions in tabular reports, iii, 653;–iv, 531
Livestock at Missions, ii, 114, 262, 638;–iii, 80
Livestock of soldiers, ii, 451
Livestock loaned illegally to Vallejo, iv, 138
Lizalde, Pedro, ii, 496
Lizana y Beaumont, Most Rev. Francisco Javier de, viceroy, ii, 647
Loans to governor not refunded, iii, 117
Lobato, Miguel García, seizes Fr. Martínez, iii, 286-288;–jailor of, 293;–ment., 294, 301, 332-333
Lobato Valley, iii, 156
Lóbos, Point, Cross raised by Fr. Palóu, ii, 143, 165, 180
Location of pueblos, where not expedient, ii, 515-516
Loco parentis, in, ii, 117-119, 265, 275-278, see Rights of missionaries
Locust plague, iii, 80
Loera, Rev. Nicolas, ii, 320
Lofty aspirations of friars, ii, 533
Loma, or Rubidoux Mt., ii, 667
Lómpoc, Cal., ii, 435
Lonely life at Missions, ii, 525
Llorones, Ensenada de los, ii, 165, 180
Looms and spinning wheels, ii, 536
López, Fr. Baldomero, at Santa Cruz, ii, 454;–vicar at College, 548;–discreto, iii, 3;–guardian, 47, 53, 56;–on drafts and stipends, 72-73;–petitions viceroy, 72-76;–circular, 85-87;–on faculty to confirm, 91-92;–on secularization decree, 100-101;–ment., 84, 174, 195, 207-211;–autograph, 74
López, Gerónimo, iv, 707
López, Gregório, iii, 428, 429
López, Ignácio, iii, 150, 157
López, Fr. Ramón, O. P., iii, 17;–autograph, vol. i, 565
Lora, Fr. Juan Rámos, de, ii, 371
Lorenzana, Most Rev. Francisco de, ii, 75, 160
Lorenzo, Bernardo Rodriguez, ii, 354
Lorenzo, Francisco Ruíz, iii, 97
Loreto, (L. C.) ii, 9, 61, 90, 110, 111, 130, 133, 139, 201, 212, 218, 317, 319, 348, 366, 394, 456, 483, 538, 598, 600, 608, 644, 659;–iii, 16, 17, 253, 347
Los Angeles, Nuestra Señora de los, or Porciúncula, ii, 31
Los Angeles, pueblo, founded ii, 366-367;–ment., 354, 394, 491, 513, 520, 542;–ayuntamiento of, iii, 397;–emancipated Indians at, iii, 477-479, 481;–declared capital of California, 596;–settlers at, 611;–church at, 633;–poverty, 632;–ment., 49, 133, 150, 196, 237, 241, 260, 261, 364, 365, 402, 531, 645, 646, 651;–iv, Chico at, 5, 35;–lynching at, 34-35;–repudiates Alvarado, 61, 66-67;–rejoicing at Carrillo's appointment, 74;–receives Micheltorena, 271;–Corpus Christi at, 280-281;–schools, 332;–capital of California, 335, 336, 340, 388-389, 435, 450, 457, 492;–favors fee system for pastor, 401;–in fear of José Castro, 491;–taken by U. S. troops, 561;–shocking treatment of Indians, 648-650;–Sunday at, 650;–school for boys by Picpus Fathers, 677, 691;–Jesuits invited, 680;–Bishop Amát arrives, 718;–Sisters of Charity, 718;–fraudulent dates of Pio Pico, 725-727, 760-762;–ment., 16, 20, 30, 36, 118, 123, 127, 129, 148, 237, 259, 276, 277, 296, 308, 310, 311, 315, 327-330, 463, 464, 470, 472, 477, 487, 516, 547-549, 558, 560, 563-565, 568, 570, 576, 581, 590, 591, 627, 628, 633, 636, 637, 683, 685, 698, 716, 726, 727, 781, 782, 784, 786
Los Angeles district, ii, 31, 59, 225;–iii, 645, 646;–iv, 390
Los Angeles Star on Mission times, iv, 649
Los Angeles Times, iv, 814
Los Coyotes Cañon, ii, 667
Los Nietos, or Santa Gertrúdis grant, iii, 645

Los Ojitos, ii, 27, 29;–iv, 547, 727
Los Ósos, site of Mission San Luis Obispo, ii, 39
Los Piñones, ii, 40
Los Tularcitos, iii, 646
Los Verdugos, iv, 578
Lot of neophytes deplorable, iii, 389
Louisa, The, iv, 781-782
Love, missionary's, for Indian souls, ii, 504;–iii, 304
Llover, Rev. Vicente, iv, 718-719
Lower California ceded to Dominicans, ii, 102, 108, 127;–ment., 4, 246, 284-285, 292, 293, 297, 442, 488;–Dominicans receive stipends, iii, 54, 73;–decadence of, 274;–ment., 148, 151, 269, 278, 346, 407, 408, 410, 456, 469, 471, 521, 609;–iv, in 1836, pp. 187-188;–a desert, 233;–bishop for, 664, 668, 670-675;–four Franciscans for, 675-676;–agreement between Dominicans and Franciscans, 708;–ment., 68, 123-124, 141, 241, 259, 294, 408, 442, 515, 521, 525, 603, 604, 616, 620, 630, 684, 694, 695, 793
Lower California officials and salaries, ii, 123
Lower California savages, ii, 14;–neophytes, 87, 112
Lower and Upper California separated, iii, 343, 346
Low moral standard of anti-Catholic authors and artists, iv, 806, 808, 812
Loyal despite provocation, ii, 284-285
Loyalty of friars questioned, iii, 237
Lucero, Rufina, iv, 415, 416
Lucluc, ranchería, iii, 24
Ludicrous commotion, iii, 572-573
Lugo, Antonio Maria, iii, 266, 572, 646
Lugo, Felipe, iv, 310
Luis, Indian with Fr. Garcés, ii, 199
Lull, Fr. Miguel, guardian, ii, 503;–solicitude for Fr. Lasuén, 533-534;–protest to viceroy, 526-529;–ment., 548, 551;–iii, 3, 51, 207, 265;–autograph, ii, 534
Lummis, Charles F., on true education, ii, 267;–on Mission System, 246;–ment., 471;–iii, on Mission System, 497;–iv, 530;–on success of Missions, 523-533;–on Spanish laws for Indians, 533
Lunel, Fr. Vincent, commissary, iv, 304
Luquetze, Elzeário, ii, 571
Luz, Nuestra Señora de la, iv, 260, 793
Lynching at Los Angeles, iv, 34-35

M

McCarthy, Dennis, at reception of Bishop Alemany, iv, 682
McCarthy, Sister Mary Martha, iv, 714
McCulloch, Hugh, iii, 168
McDougal, John, elected lieutenant-governor, iv, 660
McEnnis, Sister Frances, iv, 697
McGlynn, John A., iv, 682, 697
McKay, Sister Corsina, iv, 697
McKinley, James, iv, 460
McLaughlin, James, on Mission Indians, iv, 533-534
McNamara, Rev. Eugene, received by Fr. Rúbio, iv, 549;–colonization plan, 548-550
Machetes, iii, 60
Machinations of Neve, ii, 314, 382;–of Híjar-Padrés, iii, 504-507
Machine cannot inspire self-sacrifice, iv, 498
Macías, Fr. José de Trinidad, iv, 676, 711
Maciel, Luis G., iv, 326
Macleod, Rev. Xavier Donald, iv, 653
Madriaga, Bonifácio, iv, 148
Madrid, Rt. Rev. Joaquín, iv, 202
Madrid, Spain, reports for, ii, 446;–Fr. Martínez writing from, iii, 450
Magín, Indian, of San Francisco Mission, ii, 507
Magno, Indian, of San Francisco Mission, ii, 507

Magus, Simon, iv, 46
Mahomedan defeat, commemoration of, ii, 19
Maigret, Rt. Rev. Louis, C. SS. CC., iii, 651-652;–iv, 612-615, 621
Mail carriers, ii, 450
Mail between California and Mexico, iii, 17, 546;–iv, 85
Maintenance of Bishop guaranteed by Mexican Government, iv, 192-195, 203
Maitorena, José Joaquin, iii, 201, 252
Majagua, ranchería, ii, 680
Majority of people for friars, iii, 566;–opposed to confiscation, iv, 290-291
Malarín, Juan, iv, 127, 134, 781, 782
Malaspina, Alexandro, ii, 438-440, 567, 679;–map of, 42;–autograph, 439
Maldonado, José M., iii, 530, 597;–iv, 33
Mal Gálico, see Gálico
Malicious story of M. Vallejo, iv, 775-782
Malicious writers, ii, 373;–iv, 804-815
Mallorca university, ii, 653;–language, iii, 43
Malo, Ramón, iv, 364
Management of neophytes belongs to missionaries, ii, 111, 119
Management of Missions by friars scrupulously honest and just, iv, 316-317
Mancisidor, Juan Ignácio, iii, 417
Manga, a garment, ii, 557
Mangino, Fernando José, ii, 121, 124, 279, 656
Mania of Pio Pico, iv, 339, 351, 366-367, 373, 433, 495-496
Manila, ii, 3, 325, 436;–iii, 259, 302;–iv, 51, 116
Mansilla, Fr. Tomás, O. P., iii, 278-279;–iv, 238, 515, 676
Mansisidor de Loreto, iii, 196
Manso, Juan, iv, 380, 387, 388, 454, 459
Manteca, ii, 555;–iii, 69, 166, 459
Manual training at Missions, ii, 534-539, 560-561, 575;–iv, 527-536
Manuel, José, ii, 507;–iii, 408
Maps, The Old Franciscan Missions, ii, facing p. xlvi;–of Monterey Bay, 42;–routes of Fr. Garcés and Col. Ánza, end of vol. ii
March of Portolá, order observed, ii, 23-24;–worst part, 38
Margíl, Ven. Fr. Antonio, ii, 246, 401, 425;–iii, 465;–iv, 78
Marin, T., Mexican Secretary of Interior, iv, 209-210, 222
Maria Magdalena and Margarita, first Indians baptized in California, ii, 29
Maria Estér, The, iii, 328
Maria Gertrúdis, Indian, ii, 62
Mariano, Indian, iii, 204
Maria de Jesus, Indian child, ii, 491
Marine department of California, salaries and officials, ii, 123
Mariner, Fr. Juan, ii, 433, 490-491, 542
Mariner, Juan, iii, 414
Marines, U. S., land at Monterey, iv, 552-554
Mariposas, arroyo, ii, 681
Maritime affairs, voyages, ii, 435-442
Marl Springs, or San Juan de Diós, ii, 194
Marquéz, Manuel, iv, 481
Marquina, Félix Berenguer de, viceroy, ii, 597, 646;–autograph, 598
Marquínez, Fr. Marcelino, iii, 47
Marriage, aim of Indian girls, ii, 250;–banns invariably preceded, 628;–Catholic and Protestant views, iv, 602-603;–contracted before priest invariably, 413, 416, 597;–ceremony unlawfully performed, 415;–in California Constitution, 660;–first mixed before sectarian minister, 603;–by proxy, 125;–a Sacrament and indissoluble, 413, 414, 597, 602, 660;–shirked, 108;–Fr. Rúbio's beautiful circular on, 602-603;–among savages, ii, 239;–of non-Catholics valid, 415, 600-601, 660;–Gov. Mason's circu-

lar on Catholic, 601-602;–of soldiers and other decent men with Indian girls encouraged, ii, 114, 569;–iii, 639, 645
Marriages, clandestine, iv, 693; –perilous, 420-421;–invalid, 415-416, 597, 600-601
Marron, Juan Maria, iv, 308
Marsh, John, iv, 315
Marshall, James W. discovers gold, iv, 609-610
Martial law declared by José Castro, iv, 488
Martiarena, José Manuel de, ii, 495
Martiarena, Juan Bautista de, síndico, iii, 56, 151, 159, 209, 248, 249, 403, 407, 560;–iv, 26
Martín, Fr. Fernando, arrives, iii, 16;–will swear conditionally, 237, 244;–on Echeandía's bando, 418-419;–slandered by Pico, 614;–ment., 272, 538;–iv, death of, 120;–autograph, iii, 419
Martín, Fr. Juan, at San Miguél, ii, 620-621;–iii, 11, 19, 22
Martín de Valéncia, Fr., iv, 303
Martínez, Cal., ii, 98;–iv, 690
Martínez, Fr. Angel, iv, 213, 521
Martínez, Estéban, ii, 147, 320, 325, 370, 395, 437-438
Martínez, Ignácio, iii, 180, 215, 223, 224, 236, 251, 305;–iv, 124
Martínez, Ignácio Miguel, iv, 68, 69, 72
Martínez, Fr. Jesus Maria, iii, 407
Martínez, Leándro, iv, 228
Martínez, Fr. Luis Antonio, at San Luis Obispo, iii, 19;–expedition to the Tulares, 24-25; –on cause of runaways, 34-36;–patriotism, 58-62;–on Cholos, 63;–generosity of, 70-71;–on political catechism, 106;–shamelessly treated, 231-233;–refuses to swear allegiance, 244;–slandered, 246-247, 300-301, 303, 634;–demands and receives passport, 261-263, 280, 334;–idiosyncracies, 280-281;–marked for expulsion, 278, 283;–arrested on flimsy charge, 286-294, 357;–locked up, brutally handled at Santa Barbara, 291-292, 332-336;–his forgiving spirit, 293-294, 332;–age of, 272, 332;–protest, 296-299;–banished, 303-304;–Vallejo's silly story, 303;–dissatisfied with Spain, 450;–ment., 274, 451;–iv, 11, 596;–autograph, iii, 60
Martínez de Arenaza, Fr. Pascuál, ii, 542
Martínez, Fr. Pedro Adriano, ii, 495;–iii, 3, 17
Martyrdom desired, ii, 479;–iv, 12
Martyr's Point, ii, 158
Mary, Blessed Virgin, panegyric on, iv, 260
Maryland, iv, 697, 718
Marysville, Cal., iv, 715
Mason, Colonel Richard B., succeeds General Kearny as military governor, iv, 583;–orders against squatters on Mission property, 584-588;–forbids sale of Mission lands, 583-588, 724;–lauds Mormon battalion, 590-591;–appoints Indian agents, 593-595;–instructions to, 595-596;–courtesy to priests, 595-596;–consideration for laws of Catholic Church, 597-598;–forbids meddling with Catholic marriages, 597-598;–circular on Catholic marriages, 601;–solicitude for Indians, 593-595, 639, 641-646;–reports discovery of gold, 609-610;–permits José Castro's return, 632;–on Pio Pico, 632-633, 636;–proclamation on treaty of peace, 630-632;–proclamation against sale of liquor to Indians, 641;–gives Mariano Vallejo a lesson, 644; –recommends the lash for horsethieves, 643;–urges aiding priests in charge of Indians, 645-646;–retires, 604, 646;–like Halleck not duly appreciated, 644;–ment., 605, 617, 638, 725, 728, 817
Mass, Holy, first at Monterey Bay, ii, 75, 146;–at Mission San Antonio, 88;–at Dolores Mission, 204
Mass, Holy, on the march, ii, 23, 24, 29-31, 34, 36, 43, 46, 47, 51-53, 56-59, 95-7, 141, 142,

174, 175, 178, 180, 181;–iii, 147
Mass, Holy, on the voyage, ii, 8, 133, 147, 151, 152, 155
Mass, Holy, of thanksgiving, ii, 16, 133;–iii, 147
Mass, Holy, at the presídios, ii, 183, 416, 418-420, 427-428
Mass, High, in the Missions, ii, 256;–at Port Santiago, 322;–on the Sacramento, iii, 27
Masses, Holy, for deceased friars, agreement, ii, 596;–iv, 708-709
Massacre on the Colorado, ii, 353;–of Indians by settlers, iv, 318, 653-654;–at Clear Lake, 314
Matadero, place of Indian fight, iv, 308
Matéo, Indian, iv, 311
Material success of the Missions, iv, 532-533
Maurelle, Francisco, ii, 161, 321
Maxims of Voltaire, iv, 794
Maximum and Minimum allowance for Divine Worship, iv, 42-50
Maya, Fr. Antonio, ii, 597
Mayor, La, vineyard, iv, 266, 736
Mayordomos, ii, 112;–salaries, iv, 164;–character of, 216-217
Mayorga, Martín de, viceroy, writing to De Croix, ii, 289;–overrules Neve, 289-290;–declares friars free to retire, 295;–ends quibbling, 361;–reports to king, 361, 381;–asks for missionaries, 371-372;–conciliates Fr. Guardian, 375-376;–decides against Neve, 423;–ment., 305, 358, 416, 418, 544;–autograph, 290
Mazatlán, Mexico, iii, 37, 62, 148, 246;–iv, 70, 270, 302, 551
Mea Culpa that was not said, iv, 496
Meals at the Missions, ii, 554-556
Meaning of Act of September, 13, 1813, iii, 120
Means necessary to convert savages, ii, 383-384
Means of subsistence for Bishop not provided, iv, 668-669;–demanded by Holy See, 671
Measure of doubtful value, ii, 450
Measure for grain, see Grain
Mechanical arts at Missions, ii, 332, 534-539;–iv, 530-536
Mechanics in early days, ii, 450, 535-539
Meddling with spiritual affairs, ii, 302-318, 333-334, 349, 383;–iv, 420-422
Medical treatment refused by Fr. Serra, ii, 397
Medicine men, Indian, ii, 30
Medicines, lack of, ii, 14, 576
Medina, José, teacher, ii, 474
Members of Castro's junta, iv, 481;–of last assembly, 484-485, 495, 565, see Assembly;–of U. S. Land Commission, 731-732;–of Fr. Martínez court-martial, iii, 301
Meeting of conspirators against Gov. Victoria, iii, 361-362
Meeting to provide for orphans at San Francisco, iv, 697
Megalomania of M. Vallejo, iv, 792
Memorable novena to St. Joseph, ii, 62-64
Memorial of Fr. Serra, ii, 109-115;–of Fr. Pángua, 377-381;–of San Fernando College, 372-375;–of Fr. Lasuén, 419-427;–of Bishop Diego, see Diego;–of Fr. Durán, see Durán
Memórias, ii, 378, 461-462, 578-579, 643, 651;–iii, 16-17, 55, 73-74, 195;–last one, 210;–ment., 227, 393, 424;–sample of, 647-650;–iv, ment., 52, 84
Memphis, Egypt, iv, 289
Mental exertion distasteful to Indians, ii, 273
Mental qualifications required in missionary friars, ii, 245
Mendacity of a modern would-be historian, iii, 654-656
Mendicant friars, iii, 110;–iv, 304
Mendocino Cape, ii, 3
Mendocino County Indians, iii, 609;–iv, 654
Mercado, Fr. Jesus Maria Vásquez de, arrives, iii, 442;–assigned to San Rafael, 452;–at Soledad, 454;–accused, suspended, 461;–declared inno-

cent, 462;–on Fr. Sarría, 570;–iv, reminds M. Vallejo of duty, 248-249;–honored by Bishop, 427;–tithe collector, 422;–warns against revolt, 424;–seized by Castro, banished, 326, 422-429;–ment., 128, 237, 415, 568;–autograph, iii, 462
Mercéd, or Order of Our Lady of Ransom, iii, 572
Mercéd Lake, ii, 143
Mercéd River, ii, 62
Merino, Fr. Augustín, ii, 495, 547
Merritt, Ezekiel, iv, 542, 564
Mervine, William, iv, 551, 552, 565, 568
Mesa, Rev. José de, ii, 440
Mesa, José, iv, 311, 776-777
Mesa, Juan Prado, iv, 313
Mesa, La, battle at, iv, 578
Mescaltitán, Indian villages, ii, 37
Messengers of Christ's Gospel, missionaries, ii, 242-244, 364, 383-384, 603, 604;–iii, 311-313;–iv, 527-530
Messenger of the Sacred Heart, New York, ii, 673.
Metate, ii, 563;–iii, 64
Methods of Franciscans, ii, 242-278, see Mission System
Method of correcting Indians forced upon missionaries, iii, 458
Methods employed in looting Missions, iv, 133-135, 138
Metropolitan Chapter, Mexico, appoints Fr. Rúbio administrator, iv, 521;–proposes candidates for bishop, 189-190, 670, 672
Mezcál, ii, 576
Mezquía, Father Pedro de Pérez, ii, 246
Mexicana, The, ii, 441
Mexican congress rejects Echandía's anti-mission scheme, iii, 325;–opposed to secularization, 350;–passes decree of secularization, 518-520;–iv, repeals same, 14;–confirms treaty of peace, 629
Mexican disorders, iii, 317-318;–threaten California, 492-493
Mexican friars replace Spaniards, iii, 277, 307, 442, 452;–iv, less timid, 393
Mexican Government, animus of, iii, 219-220;–annoyed, 254, 257;–not eager for secularization, 320, 354;–condemns Echeandía's bando, 468-469;–unable to avenge Victoria, 373;–ment., 245, 286, 328, 345, 417, 442-445, 459, 467, 553, 561, 567;–iv, appeals to Fr. Durán, 428-429;–asks the Pope for Bishop for California, 190-192;–promises unreliable, 240;–subsistence not furnished, 668-669;–informed of Bishop's death, 518;–requests Zacatecan Fathers to accept Lower California, 672, 675-676;–refuses to recognize Bishop Alemany, 670-672, 694-695;–requests Fr. Rúbio to accept Lower California as administrator, 671-672;–petitions the Pope for Bishop of Lower California, 664-665, 668, 670;–must first provide maintenance, 671;–sends Hijar as commissioner to California, 388-389;–repudiates Figueroa's Reglamento, 112;–not to blame for ruin, 7, 16;–forbids sale of Missions, 455
Mexican infantry arrives, iii, 63-66;–iv, 270-271
Mexican independence, iii, 108, 222, 238, 252-253;–oath of allegiance taken, 148, 158;–recognized by Spain, 80-81
Mexican Liberals, iii, 110, 515-517, 565, 570;–iv, 281, 418-419, 794-799
Mexican name detested, iv, 104
Mexican revolt of Hidalgo begins decay of Missions, ii, 651
Mexican revolters blamed for national weakness, iv, 114
Mexican rulers unjustly claim to be Catholics, iii, 245
Mexicans and Californians, iv, 52-53, 106;–did little for the country, iii, 500;–in control of southern California, iv, 565;–force at San Pascuál, 571;–retire before Kearny, 575;–surrender, 578
Mexico, apostles of, iv, 303;–

California dependent upon, iii, 335;–neglects California, iv, 52-54;–unable to aid territory, 73, 114, 493-494;–disorders in, 73, 417, 421;–unscrupulous politicians to blame, 281-282, 498;–tries to hold California, 428-429
Mexico's happiest administration, ii, 296
Mexico's Indians, ii, 337
Michael, the Archangel, patron of missionary colleges, ii, 223
Michegua on Fr. Payéras's route, iii, 143
Micheltorena, José Manuel, named governor, iv, 269;–arrives, 270;–notifies Bishop Diego, 271;–celebrates Corpus Christi, 280-281;–noble sentiments, 251-253;–grants land for seminary, 261-262;–grants titles to Missions of San Luis Obispo and San Miguel, 265-266;–petitioned to grant title to all Church property, 264-265;– restores Missions to friars, 272-277, 430, 766-769;–declares Missions private property, 268;–escapes perpetrating a wrong, 293;–establishes schools, 332-334;–declares neophyte land private property, 339;–incurs wrath of paisano chiefs, 325;–proclamation against rebels, 326-327;–refuses to recognize Pico's assembly, 328;–surrenders and departs, 329-330;–morally clean, 334-335;–Bancroft's view, 331-332;–intercedes with Bishop for Montereyans, 391-392;–betrayed by paisanos, 423-424, 428;–ment., 105, 244, 282, 285-287, 303, 315, 336, 344, 359, 360, 365, 375, 377, 397, 418, 420, 433, 470, 471, 485, 503, 587, 734, 736, 770, 771, 785, 817;–autograph, iv, 276
Michigan Indian languages, iii, 609
Michoacán, diocese of, iv, 793
Middle Ages, ii, 348
Middleton, Ireland, iv, 714
Midnight struggle of Fr. Serra, ii, 339
Migorel, Rev. Félix, C.SS.CC., at Santa Inés, iv, 626;–retires, 690;–ment., 625, 685, 691
Miguel, Fr. José de, arrives, ii, 453;–ment., 534, 550, 551
Milan, Indian, ii, 507
Military arrogance and despotism, iii, 31, 33, 39-40, 336
Military force in 1790, ii, 450-451, see Presidio
Military, idleness and jealousy source of troubles, ii, 406-407
Military inspector, ii, 430-431
Military ungrateful, iii, 314, see Soldiers
Military, U. S., by missionaries preferred to politicians, iv, 597;–not free from brutality, 596
Milk disliked by Indians, ii, 203
Mill useless for lack of water, iii, 165
Millerton, Cal., ii, 682
Mills at Missions, ii, 638
Milpitas, Cal., ii, 90
Milroy, R. H., U. S. Indian agent, iv, 537
Mines not known in time of friars, iii, 122, but see p. 632
Mining gold, manner of, iv, 611
Ministers of Religion humiliated before Indians, iii, 579-580
Minors, neophytes, before the law, iv, 316
Minor Orders conferred, iv, 228, 258;–within power of Franciscan Superiors in certain localities, 304
Mirabeau, French infidel, iii, 218
Miramón, M., Mexican President, iv, 699
Miranda, Alejo, ii, 494
Mirth, cause for, ii, 521-523
Misgivings, ii, 293, 294, 301
Mishap at Dolores Mission, ii, 499-500;–to the San Carlos, 130
Misrule, nine years of paisano, iv, 338-339, 358
Mission Bay, or Los Llorones, ii, 180, 204
Mission administration scrupulously honest, ii, 580;–iv, 316-317;–amusements, ii, 254-255, 263, 564-567;–archives, Introduction, vol. ii, pp. xxi-xxiv;–

architecture, ii, 247-249; iv, 534, 536; assets, ii, 466-467; iii, 117-119;–beginnings of a, ii, 246-248, 263-264, 446-447;–bells, ii, 627;–churches and chapels, etc., property of Church, iv, 265, 734-745;–clothing, ii, 556-557;–contributions to king, see Donativo;–to the soldiery, see Drafts;–from old to new Missions, ii, 8, 84, 118, 434;–creditors, iv, 363-364, 367, 440;–debts, iv, 438-440, 446, 485;–despoilers not guided by Religion, iv, 424;–drawbacks, ii, 62, 81, 244, iii, 43, 608-611;–exercises, religious, ii, 251, 253-257, 448-449, 553, 627-628; iii, 5-6, 611-616;–family, patriarchal, ii, 265, 275;–first years at a, ii, 512;–food, ii, 254, 554-556, 566-567, 637; iii, 264;–funds or revenues, ii, 247, 459, 466, 577-580, 636;–funds requisite for founding a, ii, 247, 372, 433;–giant's last throes, iv, 470;–guards, ii, 362;–Indians orderly, iv, 306;–compared with emancipated, 346;–farthest advanced of any, 533-534;–history of for a century, 533;–under Spanish laws, 729-731;–industries, ii, 258-264, 560-564, 637-638; iv, 86-88;–lands not national property, iv, 503;–property of Indians, iii, 384; iv, 338, 437, 506;–ownership decided by U. S. courts, iv, 733-771;–coveted by paisano chiefs, iii, 104, 314-315, 374, 388-389, 499;–lands granted, see Grants;–lands divided unjustly, iii, 392-393;–languages, see Drawbacks;–life, happy, ii, 263-365; iv, 649;–loot no blessing, iv, 137-138;–mayordomos, ii, 249;–products, ii, 258-263; iii, 80; iv, 18, 532-535, see Tabular Reports;–progress, ii, 498; iii, 79-80;–property, result of neophyte industry, iv, 87-88, 92, 93, 337-338;–first attack on property, iii, 216;–in charge of comisionados, iii, 595-596;–records, ii, 627; iv, 727;–reports, ii, 137-139, 444-449;–regulations, ii, 246, 626-630;–question, summary, iii, 311-316; iv, 527-528;–requisites for church and field, ii, 7, 83, 372-373, 375, 377-378;–routine, ii, 253-256;–ruin threatened, ii, 370-371;–sites recommended, ii, 493, 624;–statistics, ii, 445-448, 512, see Statistics;–staples, iii, 80, 653; iv, 535;–success, spiritual, ii, 512; iii, 653; iv, 527-530;–successes, temporal, ii, 512; iii, 653; iv, 530-537;–supplies received, see Memórias;–supplies furnished, see Drafts, Contributions, Taxes;–system vindicated, ii, 270, see System;–temporalities, see in list;–tiles stolen, iv, 727

Missionaries, the, all to all, ii, 513;–iv, 527-528, see Self-sacrificing, Unselfish;–accused and defended, ii, 551-585;–aid in securing territory for Spain, ii, 5, 380, 511, 537, 585;–iii, 312;– alone, one, at Mission, ii, 424, 524;–assigned to California, ii, 84-85;–character of, iv, 292, 512-513, 519-520, 527-532;– conceal their sorrow, iii, 542-543;–after confiscation, iv, 139-140;–courteous to government officials, iv, 22;–would not be called curates, iii, 580; iv, 459, 545, 580;–defended, iii, 404-405, 660-663; iv, 804, see Forbes;–defenders of Indians, iii, 193, 227-228; iv, 316, 377, see Fr. Durán;–desire to be let alone, ii, 416;–disheartened, ii, 210, 337, 381-389, 531-533; iii, 187-188, 254; iv, 297-298;– enemies of, iii, 565, see Neve, Echeandía, Bandini, Pico, Vallejo, Padrés, etc.;–voluntary exiles, ii, 639;–expenses paid from Pious Fund, ii, 5-6;–exonerated, ii, 582-583; iii, 13-16;–fearless guardians of neophytes, ii, 551-582;–iii, 223-224, 228;–faculties of, iv, 298-305;–always on fire-line, ii,

113;–forbidden to travel without guards, ii, 610, 636-637;–hampered by secular rulers, ii, 352-353, see Neve, Fages, Rivera, Echeandía, etc.;–heads of great Mission families, ii, 117, 119, 275; iii, 630;–humiliations of, iv, 98, 100-103, 115, 180-181;– influence recognized by U. S. officers, iv, 537, 595-596;–never interfered with civil or military affairs, ii, 314, 425;–law-abiding subjects, iii, 357, 382;–life regarded as hazardous, ii, 378;–must live by twos at each Mission, ii, 82, 124, 247, 279, 280, 331-335, 418, 427, 523-529;–management scrupulously honest, ii, 580; iii, 319; iv, 18;–messengers of Christ's Gospel, ii, 242-244, 383-384, 594, 639; iv, 528;–money stipends not received from Mexico, iii, 561;–ignorant of Montesdeoca Order, iv, 512;–murdered on the Colorado, ii, 335;– highest number of, ii, 632;–object of, ii, 242-244; iii, 311-313; iv, 527-528;–only one at a Mission, ii, 424, 524;–overburdened, ii, 274; iii, 225-226;–not mere overseers, clerks, or supply agents, iii, 115; iv, 28;–have parental authority over neophytes, ii, 117-120;–patience of, iv, 82-84, 100, see Humiliations;–poisoned, iv, 11-12;–punished Indians like fathers, iii, 14; iv, 153;–prove Indians capable of civilization, iv, 654-655;–attend to spiritual wants of presidios, ii, 282; iii, 48;–well qualified, ii, 245;–necessary qualities of, ii, 102, 245, 378, 475-476;–rightful claim to rations, ii, 124;–denied by Neve, 279-291;–self-sacrificing, ii, 363, 612; iii, 226; iv, 316, 319-320, 512;–servants of, and their wages, ii, 124-125;–sent by king, not by Superiors, ii, 81;–solitude of, ii, 424, 524-525;–spirit of, ii, 423;–stewards for neophytes, iii, 312;–retained for sake of soldiers, iii, 246;–subsistence of, begrudged, iii, 315;–success of, iii, 423-424; iv, 527-537, 657;–tales about, in word and picture, iv, 804-815;–trusted by neophytes, ii, 277-278; iv, 316;–unselfish, ii, 549-590, 640; iii, 405; iv, 93, 151, 312, 316, 512-513;–zeal of, see Zeal.

Missionaries stationed in California during Mission period, 1769-1854

I. Fernandinos

Fr. Abella, Ramón
Fr. Altimira, José
Fr. Amestóy, Márcos
Fr. Amorós, Juan
Fr. Amúrrio, Gregório
Fr. Arenaza, Pascuál de
Fr. Arróita, José
Fr. Barcenilla, Isidoro
Fr. Barona, José
Fr. Boscana, Gerónimo
Fr. Cabot, Juan
Fr. Cabot, Pedro
Fr. Calzada, Antonio
Fr. Cambón, Pedro Benito
Fr. Campa y Cos, Miguel
Fr. Carnicer, Baltasar
Fr. Carranza, Domingo
Fr. Catalá, Magín
Fr. Catalán, Benito
Fr. Cavaller, José
Fr. Ciprés, Marcelino
Fr. Cortés, Juan Lope
Fr. Crespi, Juan
Fr. Cruzado, Antonio
Fr. Cuésta, Felipe Arroyo
Fr. Cuéva, Pedro de la
Fr. Dantí, Antonio
Fr. Dulanto, Andrés
Fr. Dumétz, Francisco
Fr. Durán, Narciso
Fr. Escudé, Jayme
Fr. Espí, José de la Cruz
Fr. Esténaga, Thomás
Fr. Estévan, Pedro
Fr. Faura, José
Fr. Fernández, Gregório
Fr. Fernández, José Maria
Fr. Fernández, Manuel
Fr. Figuer, Juan
Fr. Fortuni, Buenaventura
Fr. Fuster, Vicente

Fr. García, Diego
Fr. García, José
Fr. Gíl y Taboada, Luis
Fr. Gilí, Bartolomé
Fr. Giribet, Miguel
Fr. Gómez, Francisco
Fr. González, Francisco
Fr. Gutiérrez, Romualdo
Fr. Horra, Antonio
Fr. Ibáñez, Floréncio
Fr. Ibarra, Francisco
Fr. Iturrate, Domingo
Fr. Jaume, Luis
Fr. Jayme, Antonio
Fr. Jimeno, Antonio
Fr. Jimeno, José Joaquín
Fr. Juncosa, Domingo
Fr. Landaéta, Martín
Fr. Lasuén Fermín Francisco
Fr. Lázaro, Nicolás
Fr. López, Baldomero
Fr. López, Jacinto
Fr. López, Julián
Fr. Mariner, Juan
Fr. Marquínez, Marcelino
Fr. Martiarena, José Manuel
Fr. Martín, Fernando
Fr. Martín, Juan
Fr. Martínez, Adriano
Fr. Martínez, Luis
Fr. Merelo, Lorenzo
Fr. Merino, Agustín
Fr. Miguel, José de
Fr. Moreno, Juan
Fr. Mugártegui, Pablo
Fr. Muñóz, Pedro
Fr. Murguía, José Antonio
Fr. Noboa, Diego
Fr. Nocedál, José
Fr. Noriéga, Matías
Fr. Nuéz, Joaquín Pascuál
Fr. Olbés, Ramón
Fr. Oliva, Vicente Pascuál
Fr. Orámas, Cristóbal
Fr. Ordáz, Blas
Fr. Palóu, Francisco
Fr. Panella, José
Fr. Panto, José Pedro
Fr. Parrón, Fernando
Fr. Paterna, Antonio
Fr. Payéras, Mariano
Fr. Peña, Thomás de la
Fr. Peíri, Antonio
Fr. Piéras, Miguel
Fr. Prestamero, Juan
Fr. Pujól, Francisco
Fr. Quintana, Andrés
Fr. Riobóo, Junan Antonio
Fr. Ripóll, Antonio
Fr. Rubí, Mariano
Fr. Rodríguez, Antonio
Fr. Sainz, Juan de Lúcio
Fr. Salazár, Alonso
Fr. Sánchez, Francisco Miguel
Fr. Sánchez, José Bernardo
Fr. Sancho, Juan Bautista
Fr. Santa Maria, Vicente de
Fr. Santiago, Juan Norberto
Fr. Sarría, Vicente Franc. de
Fr. Séñan, José
Fr. Serra, Junípero
Fr. Sitjar, Buenaventura
Fr. Solá, Faustino de
Fr. Somera, José Ángel
Fr. Súñer, Francisco
Fr. Tápis, Estévan
Fr. Torrens, Hilário
Fr. Ulibarri, Roman de
Fr. Uría, Francisco Xavier
Fr. Uría, José Antonio de
Fr. Urrésti, José Antonio
Fr. Ussón, Ramón
Fr. Viader, José
Fr. Viñals, José
Fr. Vitoria, Márcos Antonio
Fr. Vizcáino, Juan
Fr. Zalvidéa, José Maria

II. Zacatecanos
1833-1854

Fr. Ánzar, Antonio
Fr. Diego, Rt. Rev. García
Fr. Gutiérrez, José Maria
Fr. Mercado, José Maria
Fr. Moreno, Rafael
Fr. Muro, Miguel
Fr. Pérez, Bernardino
Fr. Quíjas, Lorenzo
Fr. Reál, Antonio
Fr. Reál, Jose Maria
Fr. Rúbio, José Maria
Fr. Sánchez, Francisco

III. Queretaranos

On the Colorado River, 1780-1781

Fr. Barreneche, Juan
Fr. Díaz, Juan
Fr. Garcés, Francisco H.
Fr. Moreno, Matías

Missionary colleges, privileges of, ii, 298;–spirit in, 477-479
Missionary wounded by savages, ii, 612;–murdered, iii, 12

The Twenty-one Missions of California in Alphabetical Order:

Mission Purísima Concepcion, preparations, ii, 372, 432;–founded, 435, 551, 601;–Fathers assigned, 435;–donations for new Missions, 454;–ment., 542, 551; iii, Fr. Payéras, 7;–earthquake, 16;–elections, 150; –troops supplied, 168;–Fr. Payéras dies, 171-172;–revolt, 195-196, 203;–Indians executed, 204;–confiscated, 531;–wealth, 633;–alleged slaughter, 659;–ment., 89, 285, 396, 397, 489, 561;–iv, Hartnell, 151;–Confirmation, 263;–restored to Fathers, 274, 277;–affairs in 1843 and 1845, pp. 322, 356;–Fr. Moreno protests, 364;–abandoned, 370, 373;–for sale, 445; –sold, 458, 460, 495;–ment., 279, 296, 433, 537, 625, 685, 812

Mission de Maria Santisima, Nuestra Señora de la Soledád, site, ii, 452;–founded, 454;–Fathers named, 454;–no foreign vessels, 471;–FF. Rubí and Gilí, 482;–ment., 334, 542; –iii, Gov. Arrillaga dies, 8-9;–supplies for soldiers, 19, 123; –Fr. Payéras, 87, 113;–Fr. Uría, 196, 233, 259;–Fr. Sarría, 290, 571;–Fr. Mercado, 454;–confiscated, 531;–Fr. Sarría dies, 568-570;–wealth, 634;–ment., 395, 397, 453;–iv, Hartnell, 152;–in ruins, 217;–almost extinct, 296;–abandoned, 373;–for sale, 445;–sold, 460, 507;–visited occasionally, 412; –ment., 237, 685

Mission San Antonio de Pádua, founded, ii, 40, 87-89;–missionaries, 85;–distress, 100-101;–guards needed, 111;–revolt at, 165;–Ánza, 171, 178, 185;–Fr. Serra confirms, 301, 367, 399;–ment., 71, 82, 85, 129, 131, 215, 320, 341, 344, 370, 441, 447, 453, 491 542; –iii, supplies for troops, 199; –Indians refuse freedom, 351; –confiscated, 531;–Fr. Sarria's burial, 568-570;–Fr. Sitjar's dictionary, 611;–wealth, 634; ment., 11, 150, 296, 395, 397, 453, 454, 489, 561, 570, 571;–iv, Hartnell, 151-152;–diocesan Patrons, 261;–Bishop Diego, 263;–restored to friars, 274, 277;–for rent, 447;–too poor to be sold, 508;–ment., 237, 296, 302, 398, 410, 412, 522, 685, 727

Mission San Buenaventura, preparations, ii, 7, 104;–site, 34;–missionaries, 85, 86, 92;–postponed, 93, 104, 355;–guards needed, 111;–Neve foiled, 335; –founded, 367-369;–Vancouver, 470;–Fr. Lasuén, 496;–ment., 66, 82, 83, 85, 90, 93, 372, 382, 454, 491, 542;–iii, Indian fight, 31-33;–Fr. Cuculla, 409;–confiscated, 531;–wealth, 632-633; –ment., 3, 84, 150, 178, 195, 395, 397, 466, 489, 575;–iv, confiscated, 30-31;–battle, 75;–Hartnell, 149;–first secular priest, 258;–Confirmation, 259; –restored to friars, 274, 277;–a parish, 295-296;–condition in 1844, pp. 323-324; temporal affairs, 355;–for rent, 446;–leased, 458, 459, 461, 496;–sold, 507;–title deed, 509-511;–ment., 39, 73, 180, 237, 295, 310, 311, 381, 418, 454, 469, 491, 516, 616, 685, 690, 726

Mission San Carlos de Borromeo (Carmelo), preparations, ii, 7;–site, 54;–founded at Monterey, 74-75;–Corpus Christi, 78;–moved to Carmelo, 83, 84, 87, 89, 93;–guards needed, 111; –freight for, 159, 382;–sailors' vow, 160, 320;–Ánza, 179-182; –Indian alcaldes, 338-341;–donativo, 390;–Fr. Serra ill, dies, 396-402;–Fr. Palóu, 402-404;–Fr. Lasuén, 405;–La Pérouse, 435-436, 646;–Malaspina, 439-441;–Vancouver, 469;–Fr. Lasuén dies, 596;–retreat place, 630;–Gov. Arrillaga takes oath, 646;–ment., 153, 168, 169, 171, 386, 447, 466, 542;–iii, supplies for troops, 19;–disorderly guards, 35;–Cholos, 62-66;–sad condition, 81-82, 460-461;–to be

suppressed, 176;–bled to death, 387;–poverty, 394;–to be pueblo, 382-383;–Zacatecan Father in charge, 452;–confiscated, 531;-inventory, 534;–wealth, 634;–first land grant, 640-643; –ment., 150, 395, 396, 445, 599; –iv, in ruins, 152;–pueblo, 373; –attended from Monterey, 395; –for sale, 446;–ment., 128, 237, 296, 508, 685

Mission San Diego de Alcalá, preparations, ii, 7;–founded, 19;–attempted baptism, 21-22;–buildings, 61;–more friars arrive, 85, 89;–food scarce, 100; –Fr. Serra, 103-108, 131;–guards needed, 111;–Fr. Palóu, 128;–moved up river, 169;–destroyed by Indians, 170;–Church asylum violated, 185-187;–ordered rebuilt, 213;–Fathers assigned, 215;–work suspended, 211;–Fr. Serra confirms, 320;–alcaldes, 344;–freight, 382;–donativo, 390;–Fr. Serra confirms, 398;–donations for new Missions, 454;–situation, 587-588;–retreat place, 630;–ment., 237, 264, 447, 536, 542;–iii, supplies demanded, 235;–soldiers quartered at, 236;–situation, 418-419;–emancipation, 483-484, 497-498;–confiscated, 531;–wealth, 631-632;–cattle slaughter, 658;–ment., 128, 142, 150, 350, 397, 418, 427;–iv, Hartnell, 147;–Fr. Oliva, 237, 323;–restored to friars, 274, 277;–confiscated, 320-321;–affairs in 1843, p. 323;–for rent, 447;–debts, 496;–sold, 507;–olive culture, 534;–revolt, 537;–U. S. troops, 589;–Rev. Juan Crisóstomo Holbein, 613;–Fr. Durán, 776;–ment., 309, 358, 374, 390, 515, 768, 809-810

Mission San Fernando Rey, site, ii, 32;–founded, 496;–ment., 542, 623, 682;–iii, donativo, 168;–tale of woe, 227-228;–to be pueblo, 239-240;–confiscated, 531;–wealth, 632;–ment., 150, 230, 374, 395, 397, 416, 466, 575, 576;–iv, Fr. Cabot dies, 79;–Hartnell, 148;–Bishop Diego, 259;–restored to friars, 274, 277;–battle near, 328-329;–Micheltorena surrenders, 330;–temporalities, 357;–for rent, 446;–leased, 458, 459, 471, 495;–sold, 508;–Pio Pico, 633-635;–burial register, 727;–ment., 35, 39, 184, 237, 279, 296, 309, 311, 515, 526, 685, 816

Mission San Francisco de Asís, (Dolores), name assigned, ii, 7;–preparations, 140;–site, 181; –postponed, 201, 674;–founded, 204-205;–opened, 207-208;–Fathers assigned, 215;–Fr. Serra, 220-221, 304, 324-326;–Neve obstructs, 280-290;–Fr. Serra, 399;–Vancouver, 469-470;–runaways, 499-500;–mortality, 500;–Fr. Fernández demented, 501;–Solá excited, 501-502;–Indian attack, 503;–retreat place, 630;–Langsdorff, 634-640;–ment., 387, 492, 542;–iii, mortality, 29-30;–poverty, 151;–rough climate, 175;–to be abandoned, 176;–saved, 184;–Mexican Constitution celebrated, 215-216;–Zacatecan in charge, 452;–confiscated, 531;–Indian flogged by comisionado, 591;–wealth, 636;–ment., 79, 154, 178-182, 264, 395, 397, 489, 561;–iv, Hartnell, 154;–Bishop Diego, 266-267;–school at, 332, 334;–to be sold, 445, 446;–fraudulent title, 508;–seminary, 716; –ment., 177-178, 217, 237, 296, 373, 391, 394, 398, 412, 516, 616, 628, 685

Mission San Francisco Solano, founded, ii, 178;–Zacatecan in charge, 452;–confiscated, 531;–awful indictment, 581-589;–without priest, 591;–wealth, 636;–ment., 457, 487, 590;–iv, under Vallejo, 154-155, 508;–ruin, 215-217;–pueblo, 373;–without priest, 394, 398;–Rev. Stanislaus Lebret, 686;–ment., 137, 218, 237, 296, 515, 616, 690, see Sonoma

Mission San Gabriel Arcángel, site, ii, 60;–preparations, 82;–founded, 91;–Fathers assigned,

85, 90, 215;–Indian attack, 92; –guards needed, 111;–scant food, 100, 136, 172;–Fr. Serra, 103;–Ánza, Fr. Garcés, 136-137;–Ánza, 177, 189;–Fr. Garcés, 195;–Fr. Zalvidéa, 277;–High Mass by, Fr. Serra, 367;––confirms, 301;–last visit, 398; –donativo, 390;–contribution for new Missions, 454;–mechanics, 536;–retreat place, 630;–ment., 104, 128, 135-137, 168-169, 171, 172, 177, 195, 213-215, 287, 343-346, 353-355, 365-366, 491, 542, 622, 681;–iii, elections, 150;–Fr. Sánchez disgusted, 260-261;–to have paisano monastery, 323-325;–Gov. Victória resigns, 364;–to be pueblo, 349, 383;–Zacatecan Fathers, 408;–Fr. Zalvidéa, 420;–Fr. Sánchez dies, 451;–confiscated, 531;–grapewine, 571;–wealth, 632;–cattle slaughter, 658-660;–ment., 33, 38-39, 144-145, 277, 343, 395, 396, 418, 427, 484, 553, 572, 575, 645, 650;–iv, oath taken, 5;–José Castro, 66;–Indian attack, 108;–Hartnell, 149;–under Bandini, 160-163;–Bishop Diego, 259;–restored to friars, 274, 277;–oath taken, 282;–Fr. Esténaga's defense, 357-358;–condition in 1843, p. 323;–confiscation, 381;–Fr. Esténaga resists, 383-384;–for rent, 447;–debts, 496;–sold, 507-508; –mayordomos, 637;–Indians emancipated, 649;–Fr. Ordáz dies, 686;–Rev. Francisco Cayetano Capdevila, 719;–ment., 34-35, 180, 183, 237, 279, 296, 310, 463, 515, 516, 525, 526, 576, 618, 685, 698, 775, 776

Mission San José, site, ii, 99, 492;–founded, 494-495;–savages, 503-506;–guards, 611;–Indian skirmish, 613-615;–Langsdorff visits, 635;–ment., 542, 624-626;–iii, deserters, 27, 305;–elections, 150;–Rev. Fernández, 156;–Fr. Durán, 207, 223-224, 268, 329, 411, 437, 447, 451;–Fr. Rúbio succeeds, 452;–supplies to Vallejo, 460;–wealth, 636;–ment., 37, 124, 146, 184, 295, 397, 531, 571, 577;–iv, confiscated, 91-92;–taxed for white school, 94;–mulcted, 133;–Indians feel degradation, 141;–Hartnell, 153-154;–Fr. Rúbio leaves, 238; –Bishop confirms, 266;–restored to friars, 274-277;–temporal affairs, 362;–for rent, 447;–music band, 454;–sold, 507;–Rev. Stanislaus Lebret, 613;–litigation for lands, 747-759;–ment., 76, 80, 177, 217, 237, 280, 296, 311, 312, 391, 394, 410, 506, 523, 583-586, 627, 681, 685, 776

Mission San Juan Bautista, site, ii, 492;–founded, 495;–white convert, 642;–ment., 256, 542, 622, 625;–iii, supplies to troops, 19;–elections, 150;–Rev. Canon Fernández, 154;–Fr. Tápis dies, 221;–Fr. Arroyo's zeal, 226;–his dictionary, 611;–Zacatecan Father in charge, 452;–confiscated, 531;–wealth, 635;–ment., 126, 157, 295, 397, 598, 605;–iv, San Juan "de Castro," 123;–almost destroyed, 217;–only resources, 218;–Bishop Diego, 266;–Fr. Anzar, 297, 394, 412, 723;–José Castro and Alvarado conspiracy, 326-327;–pueblo, 373; –Fremont, 478, 545;–José Castro, 479;–some property to be sold, 445-446;–mortgaged by Castro, 506;–sold by Pico, 507; –Rev. Francisco Mora, 719;–ment., 145, 152, 237, 296, 311, 313, 674, 685, 723

Mission San Juan Capistrano, site, ii, 29;–name proposed, 82; –founded, first location, 169;–delayed, 170;–founded by Fr. Serra, 213-214;–Fathers assigned, 215;–donativo, 390;–Vancouver, 470;–ment., 186, 210, 213, 215, 217, 240, 281, 287, 290, 334, 359, 370, 401, 435, 490-491, 542;–iii, earthquake, 16;–sacked by Bouchard, 59-60;–demands of Estudillo, 128;–Fr. Francisco Suñer, 132;–elections, 150;–emancipation, 241, 484, 498;–confiscated, 531;–wealth, 632;–

ment., 38, 300, 305, 395, 397, 418, 427, 471, 489, 538, 561;–iv, Santiago Argüéllo, 162;–to let, 182;–Fr. Zalvidéa, 180, 526;–Hartnell, 183-184;–pueblo-184-185, 373;–Rev. Antonio Jiménez, 258;–restored to friars, 274, 277;–condition in 1843, p. 323;–without priest, 370, 398, 618;–for sale, 445-446;–sold, 458, 460, 495;–under mayordomos, 637;–Emory's suspicions, 582;–Stockton's proclamation, 578;–Rev. José M. Rosáles, 685;–Rev. Pedro Bagaria, 716;–ment., 237, 296

Mission San Luis Obispo, site, ii, 39;–founded, 103, 512;–guards needed, 111;–freight for, 132, 159;–Anza, 178, 189;–revolt, 209;–Fr. Serra confirms, 301, 367, 370, 399;–criminal alcalde, 343-344;–donativo, 390;–contribution for new Missions, 454;–mechanics, 536;–retreat place, 630;–ment., 59, 82, 85, 89, 93, 100, 101, 104, 129, 132, 168, 178, 185, 195, 208, 215, 249, 283, 320, 447, 486, 491, 575;–iii, locusts, 19;–aid for troops, 70-71;–elections, 150;–freight, 224;–poverty, 129, 247;–Fr. Martínez ill-treated, 285-300, 332;–Indians reject freedom, 351;–money due to Mission, 407;–Fr. Sósa, 409;–Fr. Gil y Taboada dies, 466;–confiscated, 531;–poverty, 559-560;–land grant opposed, 643-644;–wealth, 633;–false charge, 656, 661-662;–ment., 24, 25, 52, 246, 278, 288, 291, 396;–iv, moneys due to, 26;–Fr. Abella, 41, 237;–Hartnell, 151, 184;–Rev. José Miguel Gómez, 258, 295, 513, 516, 733;–property deeded to Church, 265;–Bishop Diego, 267;–Indian raids, 311, 643;–condition in 1843, p. 322;–for sale, 445, 446;–sold, 460, 495, 513;–emancipated Indians, 637-638;–land claim, 734, 736;–ment., 123, 263, 390, 458, 547, 550, 638, 685, 727

Mission San Luis Rey, site, ii, 496;–founded, 497;–iii, supplies to soldiers, 128, 556;–cattle ranch, 144;–election, 150;–Indian idea of emancipation, 241;–Indian discontented, 305;–Fr. Peiri departs, 410-412;–is slandered, 414;–his work, 415;–Fr. Durán confirms, 481;–Indians oppose emancipation, 483-484, 497-498;–Indian disorders, 484;–confiscated, 531;–inventory, 534;–emancipated Indians, 535-538;–intolerable conditions, 538-539;–wealth, 632;–cattle slaughter, 658-660;–ment., 365, 418, 420, 427, 471, 556;–iv, Hartnell, 148;–Pico's misrule, 159-160, 182-183, 337, 340, 352, 442;–restored to friars, 274, 277;–state in 1843, p. 323;–for rent, 447;–debts by Pico, 496;–sold, 507, 582;–Fr. Zalvidéa dies, 525-526;–Emory's suspicions, 581-582;–Mormons, 589-591;–U. S. Indian agency, 593-596;–ment., 174, 179-180, 237, 279, 296, 358, 370, 526, 571, 577, 641-642, 685, 776, 807-808

Mission San Miguel Arcángel, site, ii, 491-492, 493;–founded, 495;–Fathers named, 495, 508, 549;–expedition, 620;– ment., 542, 624;–iii, friars poisoned, 11;–soldiers aided, 19;–expedition, 22-23-37;–elections, 150;–Indians refuse liberty, 351;–confiscated, 531;–Fr. Juan Cabot departs, 567;–wealth, 634;–ment., 26, 29, 205, 285, 295, 395, 397, 561;–iv, Ignacio Coronel in charge, 31;–Fr. Moreno, 237;–Bishop Diego, 267;–vineyard La Mayor, 266;–a parish, 295;–vacant, 370, 372, 373;–state in 1843, p. 322;–for sale, 445-446;–sold, 508;–land claim, 734;–ment., 390, 684, 685, 690

Mission San Rafael Arcángel, founded as asistencia, iii, 31, 79, 139;–Fr. Ordáz visits, 147;–Canon Fernández, 155, 156;–to be suppressed, 175-177, 180-183;–a Mission, 184;–stipend for, 249;–Fr. Amorós dies, 451;–Zacatecans accept, 452;–confiscated, 531;–Fr. Quijas,

581-589, 591;–wealth, 636;–ment., 136, 175-176, 178, 183, 184, 588;–iv, bled by paisano chiefs, 133;–Hartnell, 154, 178;–sad conditions, 215-216;–without priest, 296, 373, 398;–for sale, 445-446;–sold, 507;–ment., 217, 218, 237, 267, 489, 616, 628, 685, 690

Mission Santa Barbara, Virgen y Mártir, preparations, ii, 367;–Neve delays, 369;–proposed site, 432-433;–founded, 434;–Fathers named, 435;–numerous converts, 498;–magnificent defense, 551-580;–new plan tried, 589;–retreat place, 630;–ment., 372, 542, 548, 561, 577, 601, 608, 613;–iii, earthquake, 16;–hemp raised, 80;–conveyance used, 89-91;–elections, 150;–battle, 199-200;–kindness of Indians to Fr. Jayme, 200;–heartless soldiers, 201-202;–Indians flee, 204;–return, 206;–Fr. Ripoll, 197-206;–refuses oath, 244;–flight of, 257, 277;–Fr. Durán arrives, 452;–confiscated, 513;–wealth, 633;–memórias, sample, 647-650;–ment., 396, 397, 489, 604;–iv, Alvarado and Fr. Durán, 60-65;–Hartnell, 150;–Fr. Durán in charge, 157-159;–Bishop Diego arrives, 230-236;–restored to friars, 274-277;–oath taken, 282;–exempt, 286, 374;–state of in 1843, p. 323;–no debts, 355;–ordinations, 257, 258, 412;–Indian music band, 229, 452-453;–San Márcos, asistencia, 457;–to let, 446;–leased, 458, 459, 461, 496;–Indians freed, 466;–surrendered to lessees, 457, 458, 464, 466;–sold, 508;–Bishop ill, dies, 514-520;–Fr. Durán dies, 522-524;–Bishop Alemany at, 683, 684, 698, 702-705;–last Mission in hands of friars, 698;–formally transferred to Franciscans, 703-705;–not fit for college, 706;–Bishop Amát takes possession, 717-718;–ordinations, 718-719;–Our Lady of Sorrows College, 721;–lands conceded by U. S. Court, 745;–ment., 179, 227, 237, 279, 295, 515, 537, 625, 674, 683, 685, 698, 703

Mission Santa Clara de Asís, preparations, ii, 82, 85, 111;–site, 181;–Fathers assigned, 208;–delayed, 209, 215;–founded, 216;–Fr. Serra, 304, 323, 326;–dedication of church, 399-400;–Fr. Murguía dies, 399;–Vancouver, 469;–Fr. Catalá, 531;–success, 593;–Langsdorff, 635;–ment., 140, 206, 208, 214, 217-221, 280, 287, 290, 453, 493, 495, 508, 542, 624-625;–iii, elections, 150;–Canon Fernández, 154;–Fr. Viader threatens, 224;–religious indifference of colonists, 317;–Fr. Catalá dies, 560;–Fr. García Diego, 461-462;–confiscated, 531;–wealth, 635-636;–ment., 146, 156, 323, 395, 396, 605;–iv, confiscated, 91-93;–taxed for white school, 93-94;–Alvarado's marriage, 125;–ghastly sight, 129;–mulcted, 134;–Indians naked for Vallejo, 138;–Hartnell, 153–restored to friars, 274, temporal affairs, 360-361;–Fr. José Reál protests, 358-361;–Forbes, 415;–Castro's hordes plunder, 423;–Fr. Mercado banished, 422-428;–to let, 447;–J. Castro angered at Pico, 487;–mortgaged by Castro, 506;–orchard sold by Pico, 508;–Fr. J. Reál, 515, 583-588, 597-599, 685, 723-724;–Gov. Mason ejects squatters, 583;–last Franciscan, 690-691;–size of church, 691;–Jesuits, 690-691;–lands, 747;–orchard in court, 759-771

Mission Santa Cruz, site, ii, 48, 516;–founded, 453-454;–endangered, 516-520;–ment., 508, 542;–iii, Fr. Quintana murdered, 12;–Indian criminals, 13-15;–poverty, 129;–elections, 150;–Zacatecan Father, 452;–confiscated, 531;–wealth, 635;–ment., 396, 397, 489, 508, 611;–iv, Hartnell, 152;–ruined, 217;–resources, 218;–Our Lady of Refuge, 261;–Fr. Antonio Reál, 297;–without priest, 394;–Rev. Juan Francisco Lle-

baria, 690;–Rev. Sebastiano Filotéo, 716;–ment., 89, 128, 237, 296, 412, 508, 583, 685, 723, 727, 806
Mission Santa Inés, Vírgen y Mártir, site, ii, 600;–founded, 601;–guards, 613;–iii, elections, 150;–revolt, 195-197, 204;–Fr. J. Jimeno, 572;–wealth, 633;–ment., 395, 531, 561;–iv, Chico furious, 20-21;–confiscated, 30-30;–Fr. M. Vitoria, dies, 79;–Hartnell, 151;–Fr. Jimeno, presidente, 177;–Bishop Diego, 258, 267;–land for seminary, 261-262;–Bishop opens seminary, 263;–restored to friars, 274, 277;–exempt from sale, 286;–condition in 1843, pp. 322-325;–temporalities, 356-357;–inventoried, 388;–Fr. Juan Moreno dies, 412;–leased, 458, 459, 461, 462, 465, 496;–income, 465;–sale opposed, 465-468;–sold, 508;–Pico at, 547;–FF. Jimeno and Sánchez, 625, 698;–Picpus Fathers succeed, 625-626, 677, 685;–Rev. Eugene O'Connell, 690;–Rev. Cipriano Rúbio. 719;–ment., 39, 50, 237, 279, 296, 454, 515, 518, 525, 537, 550, 716

Missions in Other Localities:

Mission (Pueblo) Concepción Purísima, (Fort Yuma), ii, 352
Mission Concepción Purísima, Lower California, ii, 16, 59
Mission Rosário, Lower California, ii, 456;–iii, 407
Mission San Francisco de Bórja, Lower California, ii, 127
Mission San Francisco Javier del Bac, Arizona, ii, 134, 175, 200
Mission San Ignácio, Sonora, ii, 174
Mission San José del Cabo, Lower California, iv, 238, 515, 525
Mission San José de Comundú, Lower California, iv, 238, 515
Mission San José de los Pímas, or Pitíqui, Sonora, ii, 174, 190
Mission San Miguel, Lower California, iv, 18
Mission (Pueblo) San Pedro y San Pablo de Bicuñier, (in Yuma Reservation), California, ii, 352
Mission Santo Domingo, Lower California, iv, 123
Mission Santo Tomás, Lower California, iv, 238, 515
Mission St. Paul, Oregon, iv, 614
Mission de Úres, Sonora, ii, 190
Missions, California, abandoned in 1843, iv, 323-324;–agricultural etc., communities, ii, 7, 83, 382, 467; iv, 532-537;–assessed for Gov. Solá, iii, 158;–for Inspector Hartnell, iv, 146;–booklearning at, see Education, Schools;–not one champion for in assembly, iii, 504;–on Santa Barbara Channel, ii, 364-381;–confiscated, iii, 531; iv, 16;–after confiscation iv, 130-135, 214-215;–contemplated, ii, 167-168, 418-420;–conspiracy against, iv, 62-64;–continuance forever not intended, ii, 373; iii, 120;–contrasted with pueblos, iii, 115;–contrasted with U. S. reservations, iii, 140;–iv, 656;–contributions forced upon, iv, 94-95, 286, 337, 505;–contribute for maintenance of government and troops, ii, 269; iii, 123-129, 165, 210, 238, 338, 405; iv, 94, 337, 502, see Overtaxed;–cost government nothing, ii, 363, 585; iv, 337;–defenseless, iii, 166;–destruction due to Pico and confederates, iv, 320, 444;–diseases at, ii, 608-610, 633; iv, 321;–Fr. Durán pleads for, iv, 62-64;–Fr. Durán proposes new chain of, iii, 341-342, 493-494;–ecclesiastical institutions, iii, 502;–extinction of decreed, iv, 380, 450;–golden age of, ii, 599-600;–at height of prosperity, ii, 648;–last, in hands of friars, iv, 91;–life at, ii, 252-256, 263-265, 467; iv, 649;–milch cow for troops, iii, 237, 338, 555;–mother of territorial wealth, iv, 497;–mortality at, ii, 500-501, 608; iii, 29-30, 79;–object

of, ii, 7, 83, 384; iii, 311-312; iv, 527-528;–ordered restored to friars, iii, 469;–overburdened, iii, 222, 225; iv, 387-388;–overtaxed, iii, 169, 188, 226-227, 234-236, 241; iv, 286;–owed the government nothing, iv, 22-23, 336;–parishes, curacies, terms, not to be used for, iii, 580;–without priests, iv, 398;–property of neophytes, iii, 104, 388-389, 630-631; iv, 22-27;–not property of nation, iii, 104, 388-389, 630-631; iv, 22-27, 92, 286, 290, 347;–prosperous, ii, 580-581; iv, 298, 352, 496;–plundered, iv, 92-96, 104, 133-135, 138, 727;–ready for secularization properly so called, iii, 489;–restored to friars, iv, 274, 277, 339;–sad state of, iii, 190-193;–illegal sale of, iv, 347, 500-503, 756;–sale annulled, iv, 566;–salvation of territory, iii, 115, 274, 313, 349;–support troops, iii, 115;–surrendered to Orizaba College, iii, 51-53, 55-57;–surrendered to Zacatecan Fathers, iii, 452; iv, 296;–only source of funds to resist invaders, iv, 566;–sold by Pico, iv, 445, 460, 507, 723;–state of in 1803, ii, 593-594;–in 1843, iv, 322-324;–Sundays and holydays at, ii, 256, 627;–value to territory, iii, 274; iv, 536-537;–victims of greed and selfishness, iv, 99, 337-339, 493

Missions, domestic and foreign, iii, 318;–iv, 285-286

Mob law at Los Angeles, iv, 34-35

Moctezuma, name proposed for California, iii, 251

Moderados, political party in Spanish Córtes, iii, 95

Mofras, Eugene Duflot de, iii, 630-636;–on Fr. Ibárra, iv, 180;–on Indian diseases, 322;–on California women, 414;–ment., 98, 275, 647

Mohave (Mojaves, Jamajabs) Indians, ii, 193-195, 197, 199, 200;–iii, ill-treated by soldiers at San Buenaventura, 31-33;–revenge, 38;–ment., 62

Mohave River, ii, 194, 199

Mohave Station, Cal., ii, 199

Molinier, Rev. J., iv, 719

Monastério, José Maria Ortíz, Mexican Minister, iii, 469;–iv, 475

Monasteries proposed by California would-be-statesmen, iii, 323

Monastery, Carmelite, proposed for San Francisco, see Carmelites

Monasticism misjudged, iii, 502

Money, or cash, not sent to Missions, ii, 219, 247;–scarce, 459;–should not be given to Indians, iv, 463;–collected from Pious Fund, 669-670

Mónjas, Indian girls and unmarried women at Missions, ii, 249

Monjério, or dormitory for mónjas, ii, 249-250, 572;–iii, 336, 529;–iv, 9;–at San Carlos, ii, 559;–at Purísima, 558;–at Santa Barbara, 558

Monk-baiters, iii, 247

Monk more tolerant than secular official, ii, 589

Monks not friars, properly speaking, iii, 110

Monks and nuns, foolish notions about, iii, 517;–iv, 805-812

Monopoly, royal, in trade matters, ii, 437

Montecito, site proposed for Mission, ii, 432-433

Monte-Franco, Most Rev. Fr. Bernardino de, iv, 713

Monteil, Rev. John Gaspar du, C. SS. CC., iv, 625

Montenegro, Eugénio, iv, 481

Montenegro, Most Rev., iii, 429

Monterde, Mariano, governor of Lower California, iii, 346

Monterey Bay or Port, ii, 3;–expedition for, 22;–Portolá at, 41-44, 54-58;–re-discovered, 73;–Mission founded at, 75;–possession taken for king, 76;–rejoicing in Mexico, 79;–presídio, 89, 110-111, 122, 165, 168;–distress at, 100;–Ánza arrives, 182;–seat of territorial government, 218, 301;–La Pérouse, 435;–Malaspina, 439-

440;–Vancouver, 469-470;–school at, 474;–ment., 438, 441, 451, 492, 662;—iii, presídio, 68, 124;–electors meet, 150, 251, 501;–capital of territory, 596-597;–school at, 651;—iv, declared permanent capital, 127, 579, 583;–attended by Fr. José Reál, 237;–reception to Bishop Diego, 263-264;–a partido, 390;–custom house, 471;–Fremont at, 478;–Castro's military junta meets, 480-482;–Rev. Dorotéo Ambrís in charge, 516;–Commodore Sloat in harbor, 551;–United States flag raised, 552-554;–elections, 562-563;–constitutional convention, 659-660;–named residence of Bishop Alemany, 666;–arrives, 684;–poor accommodations, 684, 687;–Fr. Ramírez, pastor, 685;–first Sisters' convent, 688;–first Dominican convent, 692;–Bishop Amat arrives, 717;–Carey Jones at, 729;–ment., 296, 486, 565, 782, see under various governors

Monterey town council protests against exile of friars, iii, 275-277

Monterey, Rio de, ii, 178, see Rio

Monterey diocese separated from Mexican jurisdiction, iv, 694;–boundaries of, 710-711

Monteros, Carlos Espinosa de los, ii, 643

Montgomery, Rev. Fr. Charles Pius, O. P., named Bishop of California, but declines, iv, 666

Montgomery, Most Rev. George, iv, 666

Montgomery, John B., iv, 551;–raises U. S. flag at San Francisco, 554-555

Montgomery, Zachary, iv, 666

Montesdeoca, Demétrio, Mexican Minister, order prohibiting sale of Missions, iv, 455, 501-502, 756-758, 768-771;–unknown to friars, 512;–disregarded by the conspirators, 502-503, 505, 509

Monthly Mass in thanksgiving, ii, 401

Montoya, T. M., Mexican Envoy to Rome, iv, 190-192, 207

Montserrate, religious of, iii, 93

Monzon, The, iv, 158

Moody, Dr. Charles S., ii, 271-272

Moore, B. D., iv, 572, 573

Moors, African, not so bad as California oppressors of Indians, iv, 111-112

Móqui Indians, ii, 195, 199-200

Mora, Rt. Rev. Francisco, iv, 718-719

Moraga, Gabriel, ii, 519;–ordered to apologize to Fr. Catalá, 531;–ment., 622, 623, 624, 681;–iii, 37-38, 62, 132

Moraga, José Joaquin, with Ánza, ii, 171, 174;–takes charge of colonists, 179;–with Ánza to San Francisco Bay, 180-184;–death of, 451;–ment., 188, 201-202, 204, 206-209, 215, 216, 222, 410, 674

Moral corruption and infidelity, iii, 543-544

Moral, mental and religious qualifications of missionaries, ii, 245-246

Moral perceptions of anti-Catholic romancers, iv, 806-812

Morales, Rt. Rev. Ángelo Mariano, iv, 202

Morélia, Mexico, iv, 518

Morelos, José M., ii, 650-651

Morelos y Pavón, José M., Mexican revolutionist, iii, 17

Morelos, The, iii, 507

Moreno, Cal., ii, 667

Moreno, José Matías, iv, 759-760, 765-767

Moreno, Fr. Juan, arrived, iii, 247, 272;–retires to Purísima, 452;–neophytes of San Miguel want him as manager, iv, 151;–asks for land grant for college, 261, 735;–at San Miguel, 237;–at Santa Inés seminary, 263, 279;–in charge of Purísima, 356;–protest against giving land away, 364;–death of, 364, 412;–autograph, 356

Moreno, Fr. Matías, ii, 352, 477-479

Moreno, Fr. Rafael, arrived, iii,

442;–assigned, 452;–vice-comisário, 606;–ment., 460-461;–iv, presidente of Zacatecans, 14;–circular on restored Missions, 14-15;–to Gutiérrez, 50;–on new governor, 76;–confirms, 80;–on contribution for white school, 93-95;–asks payment from Mariano Vallejo, 95;–death of, 120
Moreno, Santiago, iii, 277
Mormon battalion, arrives, iv, 589;–at San Luis Rey, 589-591;–piety of, 590;–industry of, 592;–ment., 480, 485, 563, 593
Morocojo, Cal., ii, 41
Mortality among neophytes, ii, 500-501, 608-609;–iii, 29-30, 79, see Fr. Abella, Gálico
Mortgage put on Mission San Juan Bautista by José Castro, iv, 506
Moses, prayer of, ii, 468
Mostrencas, or unclaimed land, iv, 370, 371
Mote and beam, ii, 561
Mother Mary de Ágreda, ii, 101
Mother Mary Goemaere, first Dominican Sister, iv, 682, 688
Mother of Sorrows, Patron of Mission College, Santa Barbara, iv, 720-721
Motive for demand to call assembly, iii, 355-356
Motive of Mission despoilers, iii, 239, 322, see Pio Pico, Alvarado, Vallejo
Motive for Pico's haste to sell Missions, iv, 505
Motive for slandering the friars, ii, 263;–iii, 319-320;–iv, 307, 363-367
Motive for revolt against Victoria, iii, 361;–against Micheltorena, iv, 344
Mount Edgecombe, ii, 159
Mount Olympus, ii, 152
Mount Santa Rosalía, ii, 152
Mountain Lake, Cal., ii, 180
Mountain lions, iii, 81
Mounted Indians, Fages objects to, ii, 425
Moving picture people, iv, 812
Moya, Most Rev. Fr. Pablo de, ii, 603, 605;–iii, death of, 45
Muckraking not relished by clean-minded, iv, 808
Mucucuiz, on the route of Fr. Payéras, iii, 143
Muenchhausen of California, iii, 160, 557, 631;–iv, 781
Mugártegui, Fr. Pedro Pablo, comes with Fr. Serra, ii, 126;–ill, at San Diego, 131, 145;–at San Luis Obispo, 178;–at San Juan Capistrano, 214, 215, 287, 359;–vice-presidente, 405;–empowered to confirm in emergency, 454;–presides at chapter, Mexico, 489;–ment., 521, 529
Mulegé, Lower California, iv, 633
Mules killed for food, ii, 54, 59, 61
Mulligan Hill, Cal., ii, 41, 42
Multiplicity of languages, iii, 609-611
Muñóz, Juan Antonio, iii, 601
Muñóz, Fr. Pedro, with expeditions, ii, 622-623, 681-683;–iii, 25;–retires, 47;–autograph, ii, 623
Munrás, Estévan, iii, 251;–iv, declines to attend Pico assembly, 340;–ment., 52, 285, 471, 472;–autograph, 52
Muquelumnes (Muguelomes, Muquelemnes), iii, 37;–iv, 216, 311, 314
Murguía, Fr. José Antonio, in Lower California, ii, 68;–comes to Upper California, 127-128;–at San Antonio, 129;–at San Carlos, 131, 146, 178, 185;–assigned to Santa Clara, 208, 215, 216, 387;–illness and death, 399-400
Muro, Fr. Miguel, arrives with Bishop Diego, iv, 222, 227;–at Mission San José, 238;–retires to college, 410;–autograph, 410
Murphy, Jacobo, ii, 440
Murphy, Timothy, iv, 133, 697
Music, instrumental, ii, 256
Musical instruments, ii, 263, 559
Musicians, Indian, iv, 452, 453
Músico organista, ii, 483
Musquitoes, ii, 97
Mutiny of Figueroa's men, iii, 443
Mutsun language, ii, 299
Muzzling the clergy, iv, 419
Mystery solved, ii, 430;–iv, 109

N

Nachborn, Benjamin, iv, 597
Nacimiento River, ii, 491
Naglee, Henry M., iv, 585-587
Name of God avoided by paisano chiefs, iii, 362-363;–iv, 497
Name, the Lord's, as given name, iv, 153
Name, Mexican, detested, iv, 104
Names of Figueroa's legislators, iii, 502
Names for Missions proposed by viceroy, ii, 82
Names, some beautiful, to whom due, iii, 253
Napa, Cal., iii, 178
Napoleon, ii, 648;–iii, 94;–iv, 111
Narciso, Indian, iv, 452
Narváez, Pedro, iv, 481
Nash, John H., iv, 724
Natália, The, iii, 507
Nathan, the Prophet, iv, 420
Nationalism, un-Christian, iv, 416-419, see Nativism
Nationalism smothered in the friars, iii, 448, see also Nativism
Nationalities among immigrants, iv, 612
National property and Indian property, iv, 377
Native Californians ordained priests, iii, 343
Natividad de Nuestra Señora, Cañada de la, ii, 39
Natividad, rancho, skirmish at, iv, 568
Native sons or Hijos del País, cause of troubles, iv, 71, see Paisanos
Nativism rampant, iii, 330, 366, 368, 406-407, 482;–iv, 417;–in Mexico, 520
Nava, Rev. José, ii, 395
Nava, General Pedro de, ii, 457, 463;–autograph, 457
Navarrete, José Antonio, iii, 62, 148, 152
Navarrete, Ramón, iii, 145
Navarro, Pedro Galindo, ii, 305, 463
Navy of United States on the Pacific, iv, 551
Necessity forced poor method at San Diego, ii, 587-588
Needles, The, Cal., ii, 193, 194
Needs of Missions known to missionaries, ii, 284
Needs of neophytes militate against secularization, iii, 273, 338-342
Needs of troops oppose secularization, iii, 492-493
Negrete, Luis Castillo, iv, 124
Negrete, Pedro Celestino, iii, 159
Nellus, Henry, iv, 234
Neófitos Californios, or Lower California neophytes, ii, 72, 94, 103, 129, 203, 287, 341
Neophytes, their affection for missionaries, ii, 277-278;–iii, 264;–contented at Missions, ii, 467, 580, 589; iii, 381-382;–food of, iii, 264;–not forced to join Missions, iii, 380;–not free to desert, ii, 264, see Runaways;–harassed by soldiery, iii, 67-73, 81-82, 119;–helplessness of, detained friars, ii, 136-137; iii, 250-260, 304;–kept together by presence of missionaries, iii, 263;–labor of maintains territory, ii, 467;–as laborers at presidios, ii, 537-538, 568-572;–largest number, iii, 264; iv, 529, 657;–liberty yielded to God alone, iv, 111; liberty in Missions, ii, 547;–life at Missions, see Missions;–needs of demand presence of friars, iii, 273, 338-342;–at Missions in 1789, ii, 448;–in 1832, iii, 653;–orderly under missionaries, iv, 306;–after secularization, iv, 215, 310, 407;–some to be taken to Mexico for education, iii, 342;–as servants, ii, 280, 568-570;–suffer want for soldiers, iii, 67-73, 81-82, 331;–system necessary at San Diego, ii, 339;–vacations, ii, 505, 554, 566-567, see also Indians, Missions, Friars, Missionaries, Routine
Nero, Roman emperor, iv, 46
Neve, Felipe de, named governor of both Californias, ii, 171;–differences with Dominicans,

218, 287;–ordered to reside in Upper California, 216;–directed to act in harmony with Fr. Serra, 217, 280;–at Monterey, 218;–at San Francisco, 218;–his salary, 284;–meddles with spiritual affairs, 280-292, 297-318, 334;–begrudges missionaries their rations, 280-287;–hostile to friars, 274, 282, 289, 291-292, 327, 331, 336-344, 357, 362, 369-370, 383, 385;–abuses Fr. Serra's love of peace, 292;–attack on liberty of missionaries, 294-295;–overruled by viceroy, 295;–arrogant demands upon Fr. Serra, 302-304, 317;–refuses guards to Fr. Serra, 304;–traduces Fr. Serra, but only pictures himself, 313-314;–schemes to overthrow Mission System, 330-335, 344, 350, 362, 399;–reglamento an assault on Missions, 327-335, 371, 381, 417, 523;–scheme frustrated, 368-369;–baffled by San Fernando College, 371-382;–reglamento concerning Missions repealed, 417, 427;–reglamento on colonization, 328-330;–embarrasses Fr. Serra, 338-339;–disappoints Fr. Serra, 369-370;–hastens Fr. Serra's death, 330-331;–demands inventories, 347;–founds Los Angeles, 366-367; iii, 645;–rule destructive and degrading, ii, 347-348, 364, 423;–fails in campaign, 355-357;–succeeded by Pedro Fages, 356-357;–secret instructions to Fages, 361;–appointed inspector-general, 356;–war contribution, 390;–unjust grain measure, 427;–named comandante-general, 405;–theories, 525;–idiotic scheme, 585-587;–ment., 120, 200, 219-221, 279, 347, 349, 368-371, 380, 382, 415, 432, 440, 597, 676; iii, 526, 637;–iv, 816;–autograph, vol. i, 514

New arrivals, friars, ii, 544

New calumnies invented, iv, 805

New chain of Missions proposed by Fr. Payéras, iii, 78, 142;–by Fr. Durán, iii, 341-342

New England, iii, 651, 652

New Helvetia, Cal., 315, 328, 414, 489

New Mexico, ii, 125, 260, 264, 292;–iii, 185, 274;–iv, 283, 551

New Mission system proposed by De Croix and Neve, ii, 351-353;–its failure, 357

New River, Cal., ii, 192

New San Francisco, (Solano) iii, 178, 180

New Spain, ii, 229, 336

New York, iv, 591, 696, 714, 718, 797, 814

News in early days very slow, ii, 67, 201, 294, 313, 319, 442, 459, 468, 607;–iii, 147-148, 464-465;–iv, 85-86, 186, 187, 246

Newspaper, first, in California, iv, 563

Newspaper subscription, iii, 267

Newspaper tyranny, iii, 448

Newspapers cease publication for want of hands, iv, 610

Nieto, Manuel, land grant to, iii, 645

Niggardly treatment of missionaries, ii, 280-288, 330-335, 526, 544-548;–iii, 53

Nine Missions ceded to Orizaba College, iii, 51

Nine years of comisionado misrule, iv, 338-339, 433

Ninive, iv, 289

Nipomo, rancho, iv, 637

Nisbet, James, iii, 630

Nobili, Rev. John, S. J., arrives at San Francisco, iv, 627, 677;–assistant at San José, 681, 685;–receives Santa Clara Mission for college, 691;–ment., 680, 689

Nobóa, Fr. Diego, named for California, ii, 375;–arrives at San Francisco, 395; at San Carlos, 396, 397;–sent to Santa Clara, 400

Nocedál, Fr. José, arrives, ii, 167, 202;–chaplain on voyage, 203-205;–at dedication of San Francisco presidio, 206;–chaplain again, 220, 319;–death of, 320

Nóches Indians, ii, 197-198

Nogueíra, Fr. Antonio, guardian, ii, 489, 525, 532;–death of, 494, 524;–autograph, 494

Nombre de Jesús, Rio, or de Temblores, ii, 30, 90
Nome Cult Valley Massacre, iv, 652-653
Nootka Sound discovered, ii, 152;–possession taken, 438, 439, 441;–ceded to England, 442;–ment., 486
Norfolk Sound, or Puerto de Nuestra Señora de Guadalupe, ii, 159
Noriega, Fr. Matías Antonio de Santa Catarina y, chaplain of the Princesa, ii, 321-324;–at Dolores, 324;–at San Carlos, 400, 436;–ment., 452-455, 481, 544;–autograph, 452
Notre Dame Sisters de Namur first, iv, 688
North Beach, San Francisco, Cal., ii, 164
Northern Missions ceded to Guadalupe College, iii, 407
Northwest Coast discoveries, ii, 3, 144-161
Nota de los oficiales on Malaspina's expedition, ii, 440
Notes on Echeandía's plan by Fr. Durán, iii, 379-402
Notes for music, as used at Missions (fac-simile), ii, 256-257
Noticias de la Nueva California by Fr. Francisco Palóu, ii, Introduction, p. xxxii;–395, 404
Notonto, ranchería, ii, 623
Novena spoiled by order of M. Vallejo, iii, 586-587
Novenas, various, ii, 64, 147, 151, 152, 164;–iii, 165, 586-587
Novice, first female, in California, iv, 688;–first male, iv, 692
Novices, first Franciscan, in California, iv, 707
Novitiate, first Dominican in California, iv, 692;–first Franciscan, 702-703
Nuestra Señora de la Luz, feast of, iv, 793-794
Nuestra Señora de la Regla, bay, ii, 322
Nueva Galicia, The, ii, 220;–iii, 63
Nueva Vizcaya, México, ii, 292;–iii, 185
Nuevo León, México, ii, 371, 457
Nuevo Santandér, Mexico, colony, ii, 457
Nuez, Fr. Joaquin Pascuál, expected, iii, 16;–with expedition from San Gabriel, 38-39;–his Diário, 39;–autograph, 39
Number, highest, of neophytes at one time, iii, 264;–iv, 529, 657
Number of missionaries, highest at one period, ii, 632
Number, highest, of live-stock, iii, 631-637, 655, 656;–iv, 531
Number of bushels of grain, highest, iv, 535
Number, highest of baptisms, deaths, and marriages at all Missions, iv, 529
Number of Indian girls married to whites before 1800, iii, 645
Number of missionaries in 1799, ii, 540
Number of priests at arrival of Bishop Alemany, iv, 657
Number of reports prescribed, iii, 250
Number of lashes fixed by Spanish law, ii, 276;–recommended by Gov. Mason, iv, 643
Nun, first in California, iv, 682
Nuns maltreated by revolutionists in Mexico, iv, 798-799
Nupchenche, ranchería, ii, 623, 681
Nutshell, case of Missions in, ii, 363, 384;–iii, 311-316;–iv, 337-339

O

Oakland, Cal., ii, 53, 96, 181
Oak, Vizcaino's, at Monterey, ii, 146
Oath on Spanish Constitution of 1812 taken by Governor Solá and missionaries, iii, 105-106;–to Mexican independence by military, 148-149;–by friars, 149, 151, 563;–on Mexican Constitution of 1824 demanded, 213;–sworn to by Gov. Argüéllo and assembly, 215;–refused by Fr. Sarría,

214-216, 267;–explains refusal, 217-219;–taken by Fr. Esténaga at San Francisco, 215-216;–Fr. Tápis's view, 220-221;-Fr. Durán favors, then refuses, 218, 222-223, 267-268;–views of other missionaries, 243-245, 382;–on Báses Orgánicas of 1835, 4-5;–to Alvarado government, 65;–on Báses Organicas de Tacubaya taken by Bishop and clergy, 282
Oath to Mexican republic offered by Fr. Durán, iv, 80-81
Oaths become playthings, iii, 223;–superfluous, 244;–in effect, to a group of faithless politicians, 268;–not required by U. S. Government, iv, 599
Oath as vicário foráneo by Fr. Lasuén, ii, 542;–by Fr. Tápis, 608
Oaxaca, Mexico, ii, 342;–iv, 202
Obedience not binding against law of nature, iii, 548;–blind, always within lawful limits, 101;–to existing government, 245
Object of California conquest, ii, 3, 77, 140, 162, 281, 361, 415, 658;–of Catholic religious, iii, 616-617;–of Fr. García Diego's departure for Mexico, 605;–of freethinking Liberals, 618;–of Fr. Garcés's tours, ii, 192, 195;–of Indian industry, iii, 644;–of the missionaries, ii, 241-245, 333-334, 363, 635, 639; iii, 243-244, 423; iv, 337, 527-530;–of the Missions, ii, 138-139, 267, 272, 273, see Missions;–of Missions defeated, iv, 149-150;–of Mission confiscation, iv, 438;–of Mission enemies, iii, 321-322, 481;–of Pio Pico's hostility to Missions, iv, 351;–of Pious Fund, ii, 284, see Pious Fund;–of Provincias Internas, ii, 292-293;–of soldier guards, ii, 281, see Soldiers;–for suppressing religious Orders, iii, 98-99, 618
Obligation of purchaser of Mission, iv, 510
Obligations contracted well known to neophytes, ii, 264
O'Brien, P. Moffat, at reception of Bishop Alemany, iv, 682
O'Connell, Rev. Eugene, arrives at San Francisco, iv, 688-689;–rector of Santa Inés Seminary, 690, 716;–pastor of English-speaking Catholics at San Francisco, 696;–to succeed Fr. Rúbio as administrator, 694;–writes to Fr. J. Jimeno from Ireland, 708, 716;–president of San Francisco Seminary, 715
O'Doherty, George, at reception of Bishop Alemany, iv, 682
O'Donnell, Hugh, iv, 682
O'Donoju, Juan, viceroy, iii, 108
O'Dwyer, Sister Mary Bernard, iv, 714
O'Farrell, Jasper, iv, 697
O'Neil, Sister Mary Aloysia, iv, 688
Observations of latitude by Costansó, ii, 24, 28-31, 34, 38, 44, 48, 50, 96, 98, 176;–by Fr. Crespi, see Crespi
Obstacles, worst, encountered by missionaries, iii, 319-320
Obstacles in multiplicity of languages, ii, 252-253, see Language
Obstructing work of missionaries, ii, 286-287, see Neve, Echeandía
Oceanica, Picpus Missions of, iv, 624
Occupation of neophytes, ii, 258-263, 560-564, 637;–iv, 530-537
Ochejame Indians, iv, 216
Offer of friars to cede Missions, iii, 51, 321
Offerings for foreign Missions, iv, 790;–for Poor Souls, 790-791
Office of the Dead, ii, 170
Office of vicário foráneo held by Fr. Presidente, iii, 408
Officers of United States respectful to priests, iv, 586
Offices for henchmen, iii, 393, 395-397;–iv, 387-388
Officials of United States suspicious about Mission property, iv, 723

Officials, worthless, ii, 515, see Comisionados, Administrators
Ohio, iv, 666, 682, 687, 788
Oils, Holy, difficult to obtain, ii, 63, 642-645;–iii, 249, 266;–blessed first time in California, iv, 257;–ment., 186, 304, 615, 663
Oil, olive, first produced at Mission San Diego, ii, 595;–iv, 534
Ojito Rancho, iv, 727
Olálla (Eulália), Laguna de, ii, 176, 192
Olasarra, José de, iii, 95
Olbés, Fr. Ramón, arrives, iii, 16
Old Hickory—President Andrew Jackson, iv, 792
Old Mexico, history of, ii, 264, see Mexico
Old Missions contribute for new ones, ii, 247
Old San Francisco Bay, or Drake's Bay, ii, 96, 97, 661
Old San Juan Capistrano, ii, 496
Old Town, San Diego, ii, 18;–iv, 574
Oliva, Fr. Vicente Pascuál, ii, 334;–arrives, iii, 17;–refuses oath, 244, 269, 273;–not meddling with politics, 418-419;–despondent, 479-480, 538;–cannot give supplies demanded, 556;–to Figueroa on cattle slaughter, 659-660;–iv, at San Diego, 115, 237, 323;–reports from, 279, 358;–signs circular, 515, 525; death of, 618;–autograph, iii, 480
Olivas, at Solano, iii, 585
Olivera, Antonio, iv, 311
Olivera, Ignácio, ii, 496
Olomosoug, ranchería, ii, 679
Olvera, Agustín, assembly, iv, 472, 485, 565
Onalaska Indians, ii, 641
Oñate, Juan de, ii, 193
One missionary at a Mission, Neve's scheme, ii, 331-335, 424;–king's decision, 427
Onsoño, Fr. Julian, discreto, ii, 626
Open book, the lives of friars, iv, 385
Opening of first Dominican novitiate in California, iv, 692;–of first Franciscan, 707-708;–of Jesuit College, 691
Opinion of Judge Ogden Hoffman in Mission Land Cases, iv, 747-771
Opposition to missionaries, motive for, ii, 362-363, 406
Oraibe, Móqui pueblo, Arizona, ii, 200
Orámas, Fr. Cristóbal, ii, 434-435, 519
Orchard of Santa Clara sold by Pico, iv, 508;–litigation for, 759-771;–of Mission San Juan Bautista sold by Pico, iv, 507
Ord, Judge Pacificus, consulted by Bishop Alemany, iv, 731
Ord, Mrs. Maria de las Angústias, on revolt at Santa Barbara, iii, 197, 200, 206;–on flight of Fathers Ripóll and Altimira, 257;–on imprisonment of Fr. Luis Martínez, 292-294, 304;–on Echeandía's bad influence over Indians, 305
Ordáz, Fr. Blas, arrives, iii, 56, 84;–with expedition to north, 145-147;–celebrates holy Mass at Carquínez Strait, 146;–attends dying Fr. Señan, 174, 178;–in charge of Santa Inés Mission, 196, 204;–refuses oath, 244, 270, 273;–accuses Fr. Durán of disloyalty, 572, 575;–subject to censure, 574;–submits, 574-575;–disobedience, 575-576;–accused of misconduct, 576-577;–iv, at San Fernando, 237, 279, 323, 357, 515;–death of, 686;–ment., 30, 702;–autograph, iii, 575
Order of Our Lady of Ransom, iii, 573;–iv, 190
Order, general, of Commodore Sloat at Monterey, iv, 551-552
Orders, religious, in Mexico, iii, 93, 99;–why molested, 616-620
Ordinations by Bishop Diego at Santa Barbara, iv, 257-258, 412;–by Archbishop Alemany at San Francisco, 698;–by Bishop Amat at Santa Barbara, 718-719

Oregon City, iv, 614, 615, 689
Oregon immigrants, iv, 473, 615
Oregon, ment., iv, 478, 545, 614, 616, 627, 677, 689, 691, 809
Oregon, The, iv, 318
Oréncio, Indian, ii, 507
Origin of California Indians, ii, 226
Origin of wicked stories, iv, 806-808
Originator of Mission System, ii, 245;–of Mission regulations, 246
Orizaba Franciscan College asked to take some Missions, iii, 50-51, 56, 407;–accepts, 51-52, 55, 56;–declines, 53, 57
Orphan asylum, first, at Los Angeles in charge of Sisters, iv, 718;–at San Francisco, 697
Orranea, Very Rev. Camilo, administrator of Sonora diocese, iii, 408-409
Orruño, Fr. Jesús, guardian, iv, 702-704, 707, 722
Ortega, Antonio, mayordomo at Solano, iii, 582-589;–goes unpunished, 590-592
Ortega, Antonio Maria, assembly, iii, 251
Ortega, Francisco Maria, son of José Francisco de, elector, iii, 150;–assembly, 157, 185
Ortega, José Francisco de, sergeant, ii, 16;–with Portolá expedition, 23, 44, 47, 49, 51-53, 666;–lieutenant, 169, 183, 184, 368;–proposed for governor by Fr. Serra, 111;–appointed comandante of San Diego presidio, 119, 125, 133;–comandante of Santa Barbara, 451
Ortega, José Joaquín, son of José Maria, assembly, iii, 327, 365, 366, 368, 502, 510;–administrator of Mission San Diego, 534;–removal demanded, iv, 147; substitute for last assembly, 472
Ortega, José Maria, son of José Francisco, sergeant, ii, 491, 562, 569-571, 592;–owner of Rancho de Refúgio, iii, 59, 646
Ortega, Juan, sergeant, son of José Francisco, iii, 23
Ortega, Manuel, iv, 151
Ortega Rancho, iv, 20
Ósio, Antonio Maria, on battle at Santa Barbara, iii, 200;–on Fr. Sarría, 206;–veracity of, 254, 369;–on change in Indians, 305;–assembly, 327, 365, 366, 368, 510;–false charge of, 656-658;–iv, veracity of, 40;–against Alvarado, 60;–assembly, 66, 123;–ment., 124, 127, 157, 284, 285, 325, 389, 760
Osito, or San Benvenuto, ii, 39
Óso Flaco, or Reál de las Víboras, ii, 38
Ósos, Los, site of Mission San Luis Obispo, ii, 39
Osuna, Juan, alcalde, iv, 147
Otolón, Indian, ii, 507
Otter skins obtained by Russians, ii, 634
Our Lady of the Angels, ii, 31, 166, 367;–of Light, iv, 793;–of Refuge, 607;–of Sorrows Church, 706-707, 712, 717;–College, Santa Barbara, 719-720
Outrageous fabrication, iv, 808-810
Outrages against Indians, iv, 647-654, see Indians
Overseers, missionaries not mere, ii, 422
Overtaxed, Missions, iii, 234-235, see Contributions, Taxes
Overworked Indians at presidios, ii, 561-563, see Indians
Owners, rightful, of Mission lands, iii, 375;–384;–iv, 288, 290, 347, 373, 437, 464-465
Ownership of Church property at Missions, iii, 549;–iv, 733-745
Ox-cart, ii, 260-261;–iii, 89-90

P

Paba, Dr. Luis, ii, 550
Pablo, Yuma chief, ii, 175, 176, 192
Pacheco, Francisco Pérez, assembly, iii, 251, 253
Pacheco, Juan Francisco, iv, 404
Pacheco, Pablo, iii, 585, 586
Pacheco, Romualdo, came with Echeandía, iii, 251;–assembly,

289;–hostile to Fr. Martínez, 292-293;–hostile to Fr. Boscana, 305;–killed in skirmish, 364
Pacheco, Sálvio, assembly, iii, 252, 323, 597;–iv, 285
Pachuca, administrator of Pious Fund Estates, iv, 404
Pacific Coast, description of, from Cape Mendocino to Sierra de Santa Lucía Mts., ii, 660-662
Pacómio, Indian rebel banished, iii, 204
Padilla, Macedónio, iv, 481
Padre, dáme, "Father give me," iii, 480
Padrés, José Maria, arrives, iii, 253;–evil genius against Missions, 316, 356-357;–view of Robinson on, 346-347;–apparently real author of secularization scheme, 317, 353;–leading spirit among young paisanos, 349;–disloyal act, 358;–banished by Gov. Victoria, 359, 504, 511;–machinations in Mexico, 501, 515, 520;–leader in colonization swindle, 504-512, 521, 534, 541;–ment., 346, 348, 351-355, 361, 373, 379, 518, 594, 616;–iv, 17, 32
Padrón, or register of neophytes at each Mission, ii, 255
Pagan liberty, ii, 567
Paganism stubborn, ii, 21-22
Pagans east of mountains object of friars' solicitude, iii, 263-264, see Zeal
Pagans of Rome respected Vestal Virgins, iv, 799
Paisano calumnies begin early, iii, 189, 366-373
Paisano chiefs vilify Fr. Peíri, iii, 414;–disappointed, 483;–condemn themselves, 510;–secure themselves, 534;–sample effects of vile literature, 564;–iv, unjust claim of being Catholics, 12-13;–embarrassed, 15, 16;–threaten Figueroa, 109;–substitute work for religious exercises, 117;–rivalries, 268-269, 477-494;–insatiably greedy, 286-287;–conspire against Micheltorena, 325-331;–harmonious against Missions, 328;–cause of Mission ruin, 346, 502;–covet Mission lands, 466;–disregard Indian rights, 506;–not frequenters of confessional, 783
Paisanos or native sons of early days, iii, 247, 317;–hurt by Fr. Martínez, 281;–in battle, 283-284;–poor Christians, 318-319;–devoid of gratitude, 319-320;–no teacher succeeded in fifty years, 399;–iv, indolence of, 106, 319;–ungrateful, 288;–poor Christians, 429, 783;–yarns of, 426;–ment., 606
Paisanos, remarks about, iv, 167;–hijos del país, 319, 512
Pájaro, origin of name, ii, 46
Pájaro River, ii, 48, 144;–its source, 492
Pájaro Valley, ii, 45, 520
Pala, San Antonio de, asisténcia, iii, 48;–Fr. Payéras at, 143-144;–asisténcia, iv, 107;–farm at, 596;–men. 182-183, 642
Pale, or Sonquich, ii, 490-491, 493, 496
Pallium for Archbishop Alemany, iv, 710, 714
Palma, Yuma chief, ii, 139;–honored by Ánza, 175-176;–accompanies Ánza to Mexico, 189;–petitions for missionaries, 350;–ranchería, 192
Palmo, long measure, ii, 46, 203
Palmyra, Asia, iv, 289
Palo Alto (near Mission San Buenaventura), iv, 510
Palo Colorado, redwood timber, ii, 46
Palomár, Anselmo, iv, 213
Palomár, Diego, guardian, recalls Fr. J. Reál, iv, 691;–permits Fr. Rúbio to stay in California, 697-698;–ment., 711-712
Palomáres, Ignácio, iv, 310, 472
Palomáres, José, iii, 150, 157
Palóu, Fr. Francisco and José de Gálvez, ii, 7;–on savages at San Diego, 18;–on founding of San Diego Mission, 19;–on failure to find Monterey Bay, 55;–arrives at San

Diego from Lower California, 127;–assumes charge in absence of Fr. Serra, 128;–at Monterey and San Carlos, 129-130;–his desires, 130;–first report, 137-138;–chaplain on expedition, 141-143;–plants Cross at San Francisquito, 142;–raises Cross on Point Lobos, 143;–with another expedition, 165-166;–blesses San Francisco presidio, 206;–founds Mission San Francisco, 204, 206;–welcomes Fr. Serra at Dolores, 220-221, 326, 399;–with Fr. Murguía addresses Neve, 281-284;–to Fages, 291-292;–on Neve, 301-302;–on Fr. Serra's last days at Santa Clara, 400;–assists dying Fr. Serra, 401-402;–presidente ad interim, 402;–wants to retire, 402-404;–last entry at Dolores, 404;–departs for Mexico, 404;–elected guardian, 405, 424, 427, 443-444;–defends Fr. Serra, 407;–match for all aggressors, 281-284, 405-408, 417-418, 424, 427-428, see vol. i;–death of, 452, 480-481;–writings, 404;–on abuse of Pious Fund, 658-660;–ment., 61, 72, 140, 146, 178, 180, 202-205, 208, 221, 237, 239, 240, 246, 287, 318, 323, 351, 397-398, 467, 471, 487, 597;–iv, 805, 815;–autograph, vol. i, 375

Pame language, Mexico, ii, 299

Pamó, ii, 490;–visited by Fr. Payéras, iii, 143

Pampa Station, Cal., ii, 198

Panamá, Isthmus of, ii, 245;–iv, 612, 682, 689, 697, 714, 715, 718

Panegyric on the friars in Mexican Congress, iii, 404-405

Panella, Fr. José, falsely accused of cruelty, ii, 508

Pángua, Fr. Francisco, guardian, warns Fr. Serra against politicians, ii, 145;–reelected guardian, 326;–memorial to viceroy, 358-361;–writes to Fr. Serra, 371-372;–forces hands of De Croix and Neve, 372-375;–on Mission System, 381;–deserves well of California, 382;–insists friars must be free, 424;–regulations for conduct of friars, 626-631;–autograph, 382

Pángua, Fr. Tomás de, guardian, on FF. Gilí and Rubí, ii, 479-489;–reelected, 597;–ment., 519, 544-545, 600-602;–autograph, 602

Pantoya y Arriaga, Juan, ii, 321, 370, 395

Papal Brief granting privilege to confirm, ii, 308

Papal Brief on new feast of Our Lady of Light, iv, 793

Papal Bulls, iv, 195-201, 303-305, 799-802

Papal Bulls, Briefs, Decrees in Spanish dominion, ii, 298-315, 603-607

Papal Indult for feast of St. Michael, Archangel, ii, 222-223

Papel de Holanda, ii, 62

Papel Suplicatório, ii, 428

Para, Fr., quoted, iii, 25

Paraguay, iii, 137;–iv, 11, 433

Paraíso, Cañada de, ii, 177

Paraje de Santiago, land grant, iii, 646

Parasite officials, iv, 103, 145-146

Pard, Robert, iv, 234

Pardon for deserting soldiers, ii, 114-115, 130;–for Indian rebels, iii, 205;–for chief paisanos, 445

Parédes y Arrillaga, Mariano, iv, 475, 481

Paredón, Blanco, camp, iv, 564

Parent of Carranzista and Villista ideas, iv, 699

Parental control over neophytes, iv, 316, see Loco parentis

Paréntis, In loco, ii, 119, see Loco parentis, Missionaries, Rights of Missionaries

Paris, France, iv, 622, 627

Parish church, Santa Barbara, built by Franciscans, iv, 706-707

Parish priest's obligations, iii, 429-430

Parishes, first Indian-white, in California, iv, 295

Parishes, curacies, parish priests, curates, terms not to be used by friars, iv, 43
Parochial schools, iv, 713
Parole broken by Flores, iv, 577-578;–by Manuel Castro, José Pico, Andrés Pico, 568, 572
Párras, Fr. Pedro José, author, iii, 137, 138, 449-450
Parrón, Fr. Fernando, chaplain on San Carlos, ii, 9, 11, 12;–first missionary of San Diego with Fr. Serra, 18-20;–convalescing from scurvy, 60;–welcomes ten religious, 85;–retires to Lower California, 86, 89;–discreto at College, 361, 382
Parsimony of viceroyal government towards Missions, ii, 5-6, 520, 526-527, 530, 538, 544-547, 654, 658, 660
Partiality in secularizing Missions, iii, 395-396
Participators in council, Monterey, October 8th, 1822, iii, 152
Parties, political, in Spanish Córtes, 1812, iii, 94-95
Paschal Season for annual Communion, ii, 543
Páscua del Espiritu Santo, ii, 74;–Segundo dia de, ii, 68
Pasé, or royal permit, ii, 298, 302, 303, 305-307, 309, 311-313, 315, 455, 541, 605-607, see Patronato
Pasión, Rancherías de la, ii, 193
Paso de Bucareli, ii, 160, see Bucareli
Pasquinades on Pio Pico, iv, 472;–on Mexicans, 485
Pass, Gaviota, ii, 38
Pass, San Jacinto, ii, 136, 667
Passage from Atlantic to Pacific, ii, 439
Passing of Mexican-Paisano misrule, iv, 527
Passports demanded by FF. Sánchez and Martínez, iii, 261-263;–by Fr. Peiri, 278;–by Fr. Durán, iv, 158-159, 163
Pastoral letters of Fr. Sarría, iii, 407;–of Bishop Diego, iv, 186, 202-203, 239-240, 259-260;–of Fr. Rúbio, 606-607, 608;–of Bishop Alemany, 684;–of Bishop Amat, 717-718
Pastoral plays, ii, 256
Patente empowering Fr. Serra to confirm, ii, 310-313
Patentes, Libro de, iv, 302, see Introduction vol. ii;–iii, 7, 85
Paterna, Fr. Antonio, arrives with nine friars, ii, 84-85;–assigned to San Gabriel, 85;–persuades deserting soldiers to return, 90;–at San Gabriel, 93;–vice-presidente, 128;–at San Luis Obispo, 215;–first missionary of Mission Santa Barbara, 434;–ment., iv, 810, 812
Pathetic appeal of Fr. Guardian B. López to Mexican Government, iii, 208-211
Pathetic petition of Fr. Luis Gíl, iii, 129
Pathetic poverty, ii, 509-510;–iv, 462
Patience of the neophytes, iv, 306
Pátio of a Mission, ii, 559
Patriarch of Santa Barbara, iv, 51
Patriarchal life at Missions, ii, 256, 262, 263, 275, see Missions
Patriotism of friars, ii, 468, 646-647;–iii, 58-62, see Donativo
Patriotism no quality of paisano chiefs, iv, 475-476, 484-486, 491-494
Patrón, Antonio José, iii, 641-643
Patronato, royal, ii, 302-304, 307, 381, 463, 670-674;–iv, 44
Patrons of California diocese, iv, 259-261, 607;–of schools, 333;–of expeditions, ii, 6, 7, 24, 174
Pattie, James Ohio, iii, 283
Paty, John, iv, 330
Pauper's grave, Pio Pico in, iv, 111
Payéras, Fr. Mariano, at San Carlos, ii, 542;–to Bishop Bernardo, ii, 643-645;–named presidente, iii, 7;–zeal, 26-29, 142-143;–to Solá on runaways, 33-34;–vicário foráneo, 45;–reappointed presidente, 53-54;–circular on donativo, 20, 60,

150-151;–elected comisario-prefecto, 56, 84;–offers Missions to Bishop, 55, 100-101, 103;–protests against cholo soldiers at Missions, 66;–visits all Missions, 77;–praises friars, 77-78;–communicates accusations to friars, 87-88;–solicitous for Fr. Séñan, 89-90;–beautiful circular, 101-103;–offers Missions to Gov. Solá, 101-103;–appeals to viceroy against Solá, 112;–dignified reply to Solá, 136;–goes to savage country, 142-145;–plants Cross near Santa Isabél, 143;–accompanies Rev. A. Fernández to Russian fort, 154-157;–address at opening of first assembly, 157;–to Emperor Iturbide, 158;–recommends Fr. Fernando Martín, 614;–death of, 171-172;–ment., 29, 31, 36, 64, 68, 124-125, 139, 145, 148, 149, 152, 154-156, 166, 173, 175, 178, 207, 235, 576, 633;–iv, 310, 522, 526, 815;–autograph, iii, 114

Paz, Port of la, ii, 8;–iii, 444-445

Peace in territory, requisites for, iii, 343

Peace and tranquility under missionary rule, iv, 536-537

Peace, California at, announced by Alvarado, iv, 67;–none till U. S. flag waves, 493;–at last, 581;–treaty of, between U. S. and Mexico, 629;–between Mexico and France, 126

Pedagogues, modern, ii, 266

Pedernales, or San Juan Bautista, ii, 38

Pedregoso, site of Santa Barbara Mission, ii, 434

Pedrero, small cannon, ii, 157

Pedrito, son of Gov. Fages, ii, 394

Pedrorena, Miguel de, iv, 134, 226

Pedroza, Fr. Guadalupe, iv, 676

Peiri (Peyri), Fr. Antonio, first missionary of San Luis Rey, ii, 497;–iii, with Fr. Payéras at Pala, 144;–on Estudillo's demand for supplies, 128;–agrees to oath of independence, 149;–at the Echeandía conference, 237;–swears allegiance to Mexican republic, 244, 269, 278;–allowed to stay in California, 273;–demands passport, 278;–vice-presidente, 307, 410;–lauded by Fr. Durán, 411;–sent to Mexico by Fr. Durán to report, 410-411, 451;–leaves with Gov. Victoria, 412-414;–neophytes too late to prevent, 414;–calumniated by Pio Pico, 414;–praised by Forbes, 415;–succeeded by Fr. Ánzar, 409;–discreto at College, 465;–penniless, 558;–iv, successful at San Luis Rey, 148

Peña, Cosmé, lawyer, iv, 124

Peña, Fr. José, chaplain on the San Antonio, ii, 325

Peña, Fr. Tomás de la, arrives, ii, 104;–consulted by Fr. Serra, 107;–chaplain on voyage north, 145-153;–preaches at sea, 147;–keeps diary, 153;–at San Carlos, 175, 185;–at founding of San Francisco presidio, 206;–assigned to Santa Clara, 215-216;–in distress, 387;–discreto of College, 519, 529;–opinion on Carmelite monastery for California, 521-523;–to viceroy on travelling expenses, 545-548;–procurator for California Missions, 579;–ment., 128, 129, 208, 209, 455, 591;–iii, 650

Peña y Peña, Manuel, iv, 483-484

Penance, Tribunal of, iv, 783;–Sacrament of, iii, 263

Peneiro (Pineiro) Rev. José Maria, iv, 627, 681, 687

Penitencia Creek, or Arroyo de Encarnacion, ii, 95

Penniless friars, ii, 286

Pennsylvania, ii, 267

Peons, friars like, for sake of Indians, ii, 282

Peons, Indians under M. Vallejo, iv, 155

People prevent Fr. Durán's exile, iv, 36-38;–weary of strife, 493-494;–resent Alvarado's treatment of Fr. Durán, 787,

789;–prevent Fr. Rúbio's departure, 712
Peralta, Most Rev. Alonso Núñez de Haro y, Archbishop of Mexico confirms first California Indian, ii, 108; –viceroy, 444, 452
Peralta, Ignácio, iii, 646;–iv, 285
Peralta, Luis, ii, 613;–iii, 646
Peralta, Sebastian, iv, 311
Peregrino, The, iv, 84
Pérez, Fr. Bernardino, arrives, iii, 442;–assigned to Santa Clara, 452;–investigates Vallejo's charges, 461;–secretary to Fr. Diego, 599;–departs for Mexico, 606;–iv, ment., 213, 668-670;–autograph, 669
Pérez, José, ii, 492;–substitute for assembly, iii, 503;–iv, 35
Pérez, Fr. José Maria, discreto, iv, 712, 722
Pérez, Juan, capt. of the San Antonio, ii, 10-16;–reports to viceroy, 64;–takes San Antonio to Monterey, 65-68, 73-74, 77;–sails for San Blas, 102; –lands at San Diego, 102;–Monterey, 104;–driven to Loreto by storm, 130;–in command of the Santiago on voyage of exploration north, 144-154;–death of, 166;–ment., 83, 110, 160, 320, 437
Pérez, Juan, mayordomo, iv, 183
Period, saddest, of the Missions, iii, 316
Perkins, Thomas, iv, 318
Permit to establish college and novitiate at Santa Barbara, iv, 701-702
Permit to retire required from Superiors only, ii, 422-424
Pérouse, Jean Francois Galaup de la, at Monterey, ii, 435-436;–remarks on Fr. Lasuén, 436;–on habitations of Indians, 229;–leaves first potatoes and handmill, 436, 638;–what sort of Catholic, 439-440, 676-679
Perú, ii, 321, 342, 405
Petaluma, iii, 147, 178;–iv, 272
Petaluma Creek, ii, 207, 625
Petaluma Indians, ii, 176, 182
Peter, St., Apostle, iv, 44, 46
Petithomme, Rev. Amable, iv, 690
Petition of Bishop Alemany for Dominican and Franciscan novitiate, iv, 700;–of Bishop Diego to Mexican President, iv, 204-209;–of Envoy Montoya for California Bishop, 190-192
Pew rent, receipt for, to President Andrew Jackson, fac simile, iv, 792
Philadelphia, Pa., iv, 711
Philip II, King of Spain, ii, 672;–Philip V, ii, 517, 524
Philippine churches looted by U. S. volunteers, iv, 582
Philippine Islands, ii, 150, 325, 367, 616;–iii, 302
Philippine ships, ii, 133, 324, 395, 436-437
Phrasemongers and muckrakers, iv, 699, see Yarns, Tales
Physical characteristics of California Indians, ii, 227-228, see Indians
Physicians and surgeons, see Anderson, Paba, Prat, Solér
Pico, Andrés, at San Luis Rey, iv, 182;–directed to arm the militia, 326-327;–comisionado, 380, 381, 387, 388, 454, 459;–breaks parole, 568;–commands at battle of San Pascuál, 573; –surrenders to Fremont, 578; –purchases lands of Mission San José, 507;–ment., 547, 558, 564, 571, 572, 574, 575, 727, 748-753
Pico, Antonio Maria, purchases San Rafael Mission, iv, 507;–ment., 124, 361, 472, 748, 751, 752, 754
Pico, José, iii, 63;–iv, violently seizes Fr. Mercado, 326, 424-425;–reveals motive, 423-424; –shocking yarns, 426-427;–typical liberalized paisano, 424, 426;–breaks parole, condemned to death, pardoned by Fremont, 568
Pico, José Antonio, iii, 23, 126, 572;–purchases Mission San Luis Rey, iv, 507
Pico, Maria Enstáquia, Pio Pico's mother, iv, 464, 466

Pico, Miguel, land grant, iii, 646

Pico, Patrício, land grant, iii, 646

Pico, liquor seller at San Luis Obispo, iii, 233

Pico, Pio, first appearance, iii, 252;–veracity of, 254;–heads revolt against Gov. Victoria, 361-364;–governor 20 days, 365-366;–address to Mexican Government, 366-369;–his kind of republicanism not relished, 370;–senior of assembly, 372;–conspirator against Missions, 377, 415;–slanders Fr. Peíri, 414;–pardoned, 467;–assembly, 502, 510, 530;–administrates San Luis Rey, 534, 538;–slanders friars, 559, 614, 658;–catechism of, 613-614;–cattle slaughter, 656, 658;–ment., 430, 478, 481, 570;–iv, admits bad effects of secularization, 17-18, 308;–repudiates Alvarado, 60;–disgruntled, 66-67, 75;–prisoner at Sonoma, 75;–protests against Monterey as capital, 127;–misrule and despotism at San Luis Rey, 100, 148, 159-160, 179-182;–deserves to be thrashed, Fr. Durán declares, 182;–discharged by Hartnell, 182, 435;–sponsor at Confirmatilon, 228;–remarkable contract, 315;–calls assembly and has himself declared governor and Micheltorena deposed, 328;–proclamation, 335;–informs Bishop, 336;–provisional governor, 339, 375, 470-471;–determined to wipe out Missions, 337-342, 351-354, 366-367, 373-376, 380-384, 410-411, 430, 434, 438, 495-496;–tries to deceive Fr. Durán, 340-341;–wants to save appearances, 367-368;–proclamation confiscating Mission, 380;–remembers friends, 388;–act of confiscation, 373-375;–like Figueroa's, 375-376;–acknowledges right of neophytes, 351;–insincerity, 352-353, 385-387;–false charges, 363-367;–in haste to wipe out Missions, 433, 442-443, 456-457, 501-502, 505;–death of his mother, 464, 466;–appointed governor, 483-484;–takes oath, 484;–Mexican Government forbids alienating Missions, 455;–Pico ignores Montesdeóca order, 456;–to Bishop on death of Híjar, 389;–to Bishop on fee system, 401;–asks prayers, 406;–after Pious Fund, 407, 435-436;–rebuff from Fr. Durán and Bishop Diego, 437-442;–to Fr. Durán on leases, 466-468;–nothing more to deter him, 469;–issues reglamento for sale of Missions, 445-450, 462;–sells Missions, 459;–trickery, 502-503;–not guided by Christian principles, 505-506;–accomplished his purpose, 508-509, 723;–unscrupulous, 367, 513;–condemns his own past course, 556;–informed of Bishop's death, 517-518;–assembles his last legislature. 484-485, 494-495;–versus José Castro, 470-486;–calls opposition junta, 486-490;–in need remembers clergy, 489;–moves to crush Castro, 491;–at Santa Barbara, 497, 547;–calls for soldiers, 556-557;–grants land to McNamara, 550;–meets Castro, both retreat south, 548, 557-558;–flees to Mexico, 559-560;–returns with absurd aims, 632, 635;–Stevenson's description of, 634;–ancestors, 634;–Mission sales annulled by Flores assembly, 566, 769-770;–declared null by U. S. courts, 550, 724-725, 728, 743, 755-756, 760-771;–land confirmed to him and Andrés, 746;–barely escapes poorhouse, 49, 111;–in pauper's grave, 111;–his "Documentos," 366, 368, 382, 386;–ment., 31, 53, 104, 112, 123, 124, 169, 170, 183, 184, 273, 284, 285, 287, 293, 332, 336, 410, 416, 472, 478, 481, 492-494, 527, 549, 554, 565, 582, 594, 637, 673, 752, 755-762, 764-766, 782, 816;–autograph, 510

Pico, Santiago de la Cruz, mestizo, grandfather of Pío, iv, 634
Picpus Fathers, C. SS. CC., iii, 651;–iv, invited by Fr. Rúbio, 612, 622-624;–arrive, 613, 621, 625-627;–take charge of Santa Inés seminary, 677;–open school at Los Angeles, 677, 691;–school at Dolores, 716;–ment., 685, 686, 690, 698, 719, 789-790
Picture of Blessed Virgin Mary calms savages, ii, 91, 192
Pictures as means of teaching divine truths, ii, 253
Piecework at Missions, ii, 560-561
Pie de Loma, ii, 177
Piéras, Fr. Miguel, arrives, ii, 84-85;–assigned, 85, 87-88;–at San Carlos, 103-104;–at San Antonio, 129;–at San Carlos, 171, 179;–at San Antonio, 182, 185, 215
Pierce, Franklin, President United States, iv, 732
Pilár, El, land grant, iii, 646
Pilár, Nuestra Señora del, or Pinto Lake, ii, 47;–Rincon, ii, 128;–Cucamonga, iii, 39;–Patroness of expedition, iii, 38
Pill, bitter, for paisano chiefs, iv, 287
Pillory as penalty, ii, 276
Pímas, San José de los, Mission in Sonora, ii, 174
Pimería Alta y Baja, iii, 376
Piña, Lázaro, iii, 300;–iv, 65
Pino, Miguel del, ii, 74, 77, 102
Pino, Vicente, iii, 256
Pinole, corn meal, ii, 128, 233
Piñones, Los, camp, ii, 40
Pinos, Point, ii, 41, see Point
Pinto, José Manuel, iv, 311
Pinto, or Amésti, Lake, ii, 47
Pious Fund, revenues, ii, 124;–contribution from for Missions, 247, 279, 284, 289, 291;–unlawfully employed, 5, 124, 655-660;–ment., 84, 121, 163, 219, 331, 332, 372, 380, 461, 493, 522-523, 525, 530, 544, 578;–iii, misused, 47, 54, 506, 521, 561;–discussed in congress, 403-406;–ordered rented for Missions, 406;–some stipends paid from, 248-249, 267;–why so little, 561;–not touched by College, 249;–ment., 28, 54, 55, 70, 73, 125, 209, 210, 257, 313, 323, 394, 396, 506, 560, 562, 647, 650;–iv, surrendered to Bishop Diego, 90-91, 187, 192, 203-204, 403-404;–correspondence on, 254-255, 401-406;–in charge of Ramírez, 224, 242;–stipends from to 1840, 219-220;–amount collected from, 245, 405, 669;–sacred to Missions, 439, 441;–confiscated by Santa Anna, 243-245, 438;–restored to Bishop, 441-442;–claimed by paisano chiefs, 293-295;–Pico after it, 437;–assembly decree, 434;–refused, 187, 441-442;–last Mexican legislation on, 356;–Archbishop Alemany resolves to recover Fund, 695;–decision of arbiter, 695;–ment., 171, 208-209, 240, 254, 255, 410, 693, 694, see volume i, 595-599
Pitiable condition of freed Indians at Los Angeles and San Gabriel, iv, 648-649
Pitíque, Sonora, ii, 190
Pittance assigned for Divine Worship, iii, 578, 580;–iv, received by Fr. José Jimeno, 465, see Maximum and Minimum allowance
Pittance begrudged the friars, see Friars, Missionaries, Neve
Pitt River massacre, iv, 653
Pittsburg, Pa., iv, 696
Pity of friars for Indians, iv, 104-105, 118-120
Pius, Pope, VI, ii, 222, 392, 454;–iv, 45;–Pius VII, iii, 278, 622:–Pius VIII, elected, iii, 278;–Pius IX, iv, 666, 700-701, 717, 720-721;–Pius X, iii, 180,
Pizcache, ranchería, ii, 623
Plan to annoy friars, Nevé's, ii, 336-340;–of Fr. Durán to leave with friars, iii, 410;–of Híjar-Padrés foiled, 507-508;–de San Luis Potosí, iv, 481;–of Bandini, 497-501
Plan de Iguala, iii, 108, 148, 153, 217

Plan of San Francisco presidio, ii, 205
Plaza church, Los Angeles, iii, 632;–iv, 484, 719
Pleading, eloquent, ii, 281-284;–iii, 403-406
Pleasant surprise to friars, iv, 599
Plenary Council of Baltimore, First, iv, 693, 697, 732
Pliégo, Rodrigo del, iii, 303, 333, 364
Ploughing in early days, ii, 258-259
Plundering Pious Fund Estates, iv, 244-245
Plunder, rule of, iv, 131-135
Plunder scheme, iii, 508-509
Pocahontas, The, iii, 365, 411
Point Abastos or San Pedro, ii, 625;–Ángel Custódio, 51, 53;–Año Nuevo, 41, 48, 73, 320;–iii, 646;–Breakers, or San Estéban, ii, 152;–Concepción, 39, 65;–Cypress, 41;–Huchunes, or San Pablo, 625;–Lóbos, 143, 165, 180;–Pinole, or San Andrés, 625;–Pinos, 41, 53, 54, 57-58, 71, 73, 661-662;–Reyes, 50, 51, 73, 96-98, 153 165, 205, 661;–San Pablo, iii, 156;–San Pedro, ii, 49, 51, 165;–iii, 146, 156, 646;–Santa Clara, or Woody Point, ii, 152;–Santa Margarita, or Cape North, 148-149, 151
Police, Indian, recommended at reservations, iv, 642
Police regulations at Missions, ii, 265, 275-277
Policy of conciliation on part of U. S. officials, iv, 596-598
Politeness of friars, iii, 212, see Courtesy
Political changes, ii, 451-452;–iii, 251-254, see Provincias Internas
Political doctors, Fr. Durán for once agrees with, iv, 463;–iii, dogma, 564;–organization of California in 1839, iv, 123;–parties in Spanish Córtes of 1812, iii, 94-95;–reasons for keeping neophytes at Missions, ii, 264-265, see Runaways;–suicide by Pio Pico, iv, 470, 636
Politicians and courtiers unscrupulous, ii, 145, 285, 351;–iii, 320, 564-565;–selfish, ii, 6, 530, see Neve, Echeandía, the paisano chiefs;–arrogant, see Neve;–iv, 30, 418-421, 664, see Mexican governors, save Victoria and Micheltorena, generally
Politicians in charge of Pious Fund, ii, 284, see Pious Fund
Politics no duty of clergy, generally, iii, 330;–iv, 489-490
Polk, James Knox, President U. S., pardons Fremont, iv, 580;–ment., 428
Polygamy among savages, ii, 239
Pomp desired by Mexicans, iv, 400
Poniatowski, Prince, iii, 209
Pontifical Briefs, see Papal Bulls
Poor to the last, the friars, iii, 567;–iv, 175-177, 462-463
Poorhouse, Pio Pico barely escapes, iv, 49, 111
Poor Souls' Bell, ii, 559;–iii, 279
Poor Souls, collection for, according to Alvarado, iv, 790-791
Popa, Maria, iv, 415-416
Pope Adrian VI, iv, 304;–Alexander VI, ii, 460, 670-671;–Benedict XIV, ii, 297;–Calixtus II, iii, 621;–Clement XIII, ii, 67;–Clement XIV, ii, 67, 298;–Eugene III, iii, 621;–Gelasius II, iii, 621;–Innocent XI, ii, 605;–Julius II, 460, 671;–Leo X, iv, 303, 304, 799-802;–Leo XII, iii, 278;–Paschal II, iii, 621;–Paul III, iv, 304;–Pius VI, 222, 392, 454;–Pius VII, iii, 278, 622;–Pius VIII, 278;–Pius IX, iv, 666, 700-701, 717, 720-721;–Pius X, iii, 180;–Sixtus IV, iii, 625;–Urban II, iii, 621
Pope, authority of the, in Spanish dominions, ii, 460, 670-674
Poppy, California, or Eschscholtzia, iii, 82
Populacho, people of Monterey presidio so termed by Fr. Font, ii, 183

Population of California, in 1851, iv, 686
Population, Catholic, in California, in 1851, iv, 686
Population, Indian, of California, in 1842, iv, 322
Porciúncula, ii, 31, see Our Lady of Angels
Porciúncula, Rio de, see Rio
Porpoise, The, iv, 318
Portezuelo, El, iii, 155
Portezuelo de la Concepción Purísima, or Fort Yuma, Cal., ii, 189, 491
Port of Monterey discovered, ii, 3;–expedition in search of, 4-40;–found, but not recognized, 41-44;–map of, 42;–again reached, not recognized, 54-58;–believed filled up, 63;–second expedition for, 71;–recognized, 73;–Mission started at, 74-75;–presidio founded, 78;–Corpus Christi at, 78-79, 85;–rejoicing in Mexico, 79;–Mission moved from, 81, 83, see Monterey
Port of La Paz, ii, 8, see La Paz
Port of Trinidad, ii, 155
Port of San Diego discovered, ii, 3;–named, 7, 11;–vessels wait, 10;–latitude, 12;–land expeditions arrive, 14-15;–Fr. Serra founds Mission, 18-19;–Indian attack, 20-21;–ment., 27, 64, 65, 68, 85, 86, 89, 127, 131, 133, 210, 219, 300, 310, 320, 322, see San Diego, Mission San Diego
Port of San Blas saved by Fr. Serra for California, ii, 109, 115, 116, 121;–cost to maintain, 122-123;–Fr. Serra returns from, 126;–ment., 16, 80, 83, 112, 113, 118, 124, see San Blas
Port of San Francisco (Old, or Drake's Bay) sought, ii, 7;–discovered, 49-51, 55, 81, 83, 96, 97, 99, 133, 140, 143, 153, 161-165, 171-172, 175, 179, see Drake's Bay
Port of San Francisco, ("Arm of the Sea," or inner bay), discovered, ii, 51-52, 181, 182;–description by Ánza, 189;–presidio planned at, 201;–erected and dedicated, 207-208, 220, 281, see San Francisco, Mission San Francisco
Portilla, Pablo de la, arrives with cholos, ii, 62;–at council, Monterey, 148;–heads expedition, 205;–joins revolters, 362-364;–comisionado of San Luis Rey, 483-484, 535-538;–ment., 479, 539, 540;–iv, 308
Portilla, Silvestre, iv, 308
Portolá, Gaspár de, military commander, arrives in Lower California, ii, 3;–at San Diego, 16-17;–leads expedition to Monterey Bay, 18;–difficulties encountered, 22-66;–second expedition, 71-77;–his despatches to viceroy, 79;–departs for Mexico, 80;–rewarded, 80;–his route to San Francisco Bay, 663-666;–ment., 87, 95, 141, 143, 183, 354, 659;–iv, 815-816;–autograph, ii, 77
Portugal, its usurpers, ii, 285;–iii, 318;–iv, 590, 779
Portsmouth, The, iv, 267, 551, 554, 563
Posa (Poza?) Creek, or Rio de Santiago, ii, 199
Posada y Garduño, Most Rev. Manuel, iv, 199, 202, 212, 521;–autograph, 211
Posada, Ramón de, ii, 443, 544
Positions for henchmen, iv, 152
Postage costly, ii, 410-411;–viceroy's decision, ii, 602;–later friars pay, iii, 208
Postal revenues in California, ii, 591-592
Potabo, Indian, ii, 507
Potatoes first brought to California, ii, 436
Poverty of Bishop Diego, iv, 442, 519;–of diocese, 394-395;–of the churches after confiscation, 216-217;–of the friars, ii, 127-128, 282, 410, 465-468, 510, 527-528, 647-648;–Fr. Sarría insists on, iii, 46-47;–observed, 630;–emphasized to the last, iv, 383, 462-463;–of the Missions, iii, 129, 247, 394, 459-460
Power, no, except from God, iv, 385

Powers of assembly, iv, 769;–of governor, 768
Powhattan, The, iv, 717
Poza de San Antonio, ii, 492;–de Santa Saloméa, 492
Pozas, Las, or Vahca, ii, 495
Pozo de Carrizal, ii, 176;–de Santa Rosa, 176
Pozole, kind of soup, ii, 254, 554, 567
Pozolera, community kitchen, ii, 559, 573
Pozos de San Casimiro, ii, 194; –de San Juan de Dios, 194
Praise, deserved, for Fr. Peíri, iii, 411
Prat, Dr. Pedro, on first sea expedition, ii, 9-11;–devotion to sick, 14-16, 18, 21, 22;–himself ill, 60;–goes to Monterey, 65;–receives supply of medicines, 83;–death of, 114, 118
Prayer of Moses, ii, 468
Prayer opens constitutional convention at Monterey, iv, 659
Prayers at Missions, see Routine, Religious Exercises, Missions
Prayers, public, asked for success of Spanish arms, ii, 391, 464-465, 468, 539, 646;–by Mexican Government, iii, 149;–iv, 406
Preachers, Friars, or Dominicans, iv, 620, see Dominicans
Preaching on board ship, ii, 147, 152, 155;–at Port Santiago, 322;–during Ánza's expedition, 176-178;–in language of natives, iii, 607-611
Precious document from Fr. Durán, iv, 21-29
Prefecto, see Comisário-Prefecto
Prefects and subprefects, iv, 124, 390
Prefectures, iv, 123
Prelates at First Plenary Council of Baltimore, iv, 693
Presbyterian church, Washington, D. C., iv, 792-793
Presentation Sisters, first, arrive at San Francisco, iv, 714
President of Mexico in dilemma, iv, 484
Presidente, Fr., title of Superior of California Missions; –power of, iii, 4;–term of office, 7;–also vicário foráneo, iv, 79;–of the Fernandinos, iv, 79, 525;–in cápite, ii, 452, 524;–of Zacatecans, see Zacatecans
President Polk's conciliatory policy, iv, 598, 601
Presídio Hill, Monterey, Cross planted in 1769, ii, 58
Presídio of Monterey, personel, ii, 122;–cost of, 122;–Ánza at, 178;–ment., 94, 183, 542;–donativo from, ii, 390;–destitution, iii, 18-20;–sacked, 59-61;–contributions to from Missions, 59-60, 69, 117, 123-124, see Contributions, Supplies, Drafts, Donativo, Monterey
Presídio of San Diego, personel, ii, 122;–donativo from, 390; –ment., 169, 542;–iii, 124, 150, 224, 397, 556, see San Diego, Drafts, Supplies, Donativo
Presídio of San Francisco, founded, ii, 204-206;–description, 205;–lack of food, 325;–donativo from, 390;–school at, 474;–ment., 215, 221, 465, 467;–iii, 124, 147, 460, 531, see San Francisco, Drafts, Supplies, Soldiers
Presídio (Pueblo) of Santa Barbara, site, ii, 35, 227;–established, 369;–donativo, 390; –force at, 451;–attended from Mission, 466-467;–Vancouver at, 470;–school, 474;–excesses, 563;–ment., 382, 542;–iii, drunkenness, 132-133;–a baudry, 229;–Gov. Victoria, 347; –Fr. Uría dies, 466;–Vallejo, 486;–ment., 33, 37, 59, 62, 160, 332, 397, 531, 646;–iv, Chico, 3, 5;–conservative, 20;–revolt against exile of Fr. Durán, 36-38;–Bishop received, 228, 230-234;–Simpson on town, 234-235;–school, 332, 334;–Hijar, commissioner, 388-389;–partido, 390;–Pio Pico, 477, 491, 547, 760;–U. S. flag raised, 558, 568;–Sisters of Charity, 697;–ment., 130, 401,

481, 487, 727, see Drafts, Troops, Supplies, Echeandía, De la Guerra, Fremont, Stockton, Fr. Durán, Fr. Rúbio, Bishop Diego
Presídio storekeepers, or habilitados, unjust, ii, 427
Presídios, missionaries have no obligation in justice to attend, ii, 420, 427
Presídios, population of, in, 1790, ii, 450-451
Presídios, condition of, in, 1793, ii, 465
Press, licentious, iii, 564
Prestamero, Fr. Juan, arrives, ii, 127;–supernumerary, 129;–retires ill, 132
Pretext for military idleness, ii, 470;–for seizure of Fr. Martínez, iii, 286;–sought and found, iv, 351-352
Preuss, Arthur, editor Catholic Fortnightly Review, ii, 673
Prevenciones Provisionales of Figueroa, iii, 473-476;–Fr. Durán's views, 480-481;–attitude of missionaries, 542
Price, John, iv, 643
Price of products prescribed by governor, ii, 421-422, 515, 574-576
Price-list of Neve, ii, 674-675
Price of produce in 1816, iii, 82;–in 1823, 168, 185-186;–according to Forbes, 637
Price obtained for Missions sold, iv, 507-508
Priest, first secular, in Upper California, ii, 320
Priest imprisoned in Mexico for displeasing officials, iv, 784, see also 794-799
Priest at San Diego complains about U. S. troops, iv, 589
Priesthood, vocation for, iii, 343
Priestly revenge, iii, 293-294
Priest's worst humiliation, ii, 315
Priests, dearth of, iii, 52, 290;–not appreciated coming with soldiers, 205-206;–number at arrival of Bishop, 237-238;–unworthy treatment of, 292-294, 532, 534;–whites negligent in support of, 394-395;–iv, first ordained in California, 257-258;–dearth of, 391, 409, 520, 612-613, 618;–not properly treated, 248-250, 392-395, 684-685, 687;–overburdened, 391-394;–living in private houses, 393, 687;–entitled to support, 248-250, 395, 791-793;–secular, 324, 372, 685-686;–appointed tithe collectors, 256-257;–foreign admitted by Santa Anna, 284;–in secularized Missions at mercy of purchasers, 510-514;–priests put in charge of Mission property, 583-587, 723; cannot sell land, 587-588;–courteously treated by U. S. officials, 586-605;–treatment under Mexican and American rule compared, 595-596;–eliminated by paisanos, desired by Americans, 645-646;–volunteers arrive, 612-616, 715-716;–number at arrival of Bishop Alemany, 685-686;–ordained by Archbishop Alemany, 696, 716;–ordained by Bishop Amat, 718-719
Prieto, Vicente, iii, 516
Primary schools, see Schools
Prince de Astúrias, ii, 339, 646
Prince of Wales's Archipelago, ii, 160
Prince William's Sound, ii, 322, 437-438
Princesa, The, ii, 161, 305, 321-325, 370, 435, 437, 438, 470, 617;–iii, 16, 261
Princess Royal, The, ii, 438
Príncipe, El, ii, 8, 65, 77, 216, see The San Antonio
Príncipio River, El, see Rio
Principles of Mission despoilers, iv, 783
Private property, the Mission lands, iv, 286;–lands of neophytes, according to Figueroa, 377
Privilege, franking, for missionaries, ii, 408-410;–abrogated, iii, 208
Privileges of the Bula Cruzada, iii, 620-622;–forfeited, 160
Probation before Baptism, ii, 500

Proceeds from Mission sales squandered, iv, 504;–from rentals, 465-467
Processions at Missions, ii, 253, 627;–at Dolores, 322;–at Port Santiago, 322
Procession, Corpus Christi, at Los Angeles, iv, 280-281, see Corpus Christi
Proclamation of Arrillaga, on forest fires, ii, 564
Proclamation, or Bando, Echeandías, iii, 347-348;–by Chico, iv, 4;–of rump legislature, 54-55;–by Alvarado, 73;–by Santa Anna admitting Jesuits, 282-283;–by Pico alienating Missions, 445;–by leader of Bear Flag men, 544-545;–by Commodore Sloat, 552, 554;–by Pico calling for soldiers, 556-557;–by Commodore Stockton, 562;–by Commodore Shubrick and General Kearny, 579;–by General Kearny on Mission property, 583, 723;–by Gov. Mason on Treaty of Peace, 630-632;–by Gov. Mason on selling liquor to Indians, 641;–by Gov. Mason on Indian welfare, 645-646;–by Gov. Riley on Thanksgiving, 661-662
Procurator for Missions elected by College, ii, 626;–duty of, 591, 629;–iii, 209, 247-249
Products, staple, of Missions, ii, 258, see Price list
Profession, religious, of St. Francis, when made, ii, 68;–of Rev. Langlois, iv, 692
Progress, spiritual, of Missions, ii, 580-581;–iv, 527-530;–material, 531-537
Prohibited works, iii, 170, 543-544;–iv, 777-782
Project, foolish, of Viceroy Branciforte, ii, 521-523
Promise of St. Francis, iii, 103
Prominent paisanos hostile to Bishop Diego, iv, 520
Pronunciamento of rebels against Gov. Victoria, iii, 362-363
Pronunciation of Spanish letters, vol. i, page vi;–of Spanish names, ii, page vi
Propagation of the Faith, Sacred Congregation of, ii, 616;–iv, 711
Propaganda College, Rome, iv, 716
Property of Church declared national booty, iv, 317, 730, 795
Property of Church in Missions, iii, 638;–iv, 48, 338, 727-728, 730, 736-745
Property of Church at Missions, Kearny's proclamation, iv, 723;–Court decisions, 746-771
Property of Missions not claimed by friars, iii, 410, 549, 556-557
Property of Missions destroyed, iii, 656, 658, 660-662
Property rights of Indians acknowledged by Pico, iv, 341;–not public property, 26-27;–private property, says Figueroa, 377, see Figueroa
Própios, or lands rented out, iii, 475
Proposition, inconsiderate, ii, 524-525, 531-532, see Neve on one missionary at a Mission
Proselytism in U. S. Government schools, ii, 267
Prosperity at Missions due to Indian labor, ii, 513;–under the friars, iv, 438-439, 532
Protest of Fr. Sánchez to land grant, iii, 645;–of Fr. Moreno, iv, 364;–of Fr. Durán, 288-293, 351
Protestant commonwealth, iii, 317;–marriages, iv, 600-601;–preachers in Sandwich Islands, iii, 478, 482, 651, 652
Protestantes, Los, treat Indians and priests well, iv, 596
Proto-martyr of California, ii, 169-170
Proverb, Spanish, ii, 102
Provincias Internas, ii, 292-293, 303, 316, 371, 375, 457
Providence Mts., ii, 194
Provocation for Mexican revolt in 1810, ii, 649
Proxy, marriage by, iv, 125
Prudentes sicut serpentes, etc., ii, 339

Prudon, Victor, iii, 594;–iv, 34, 250, 269, 481, 542
Public prayers asked, see Prayers
Puebla, Mexico, ii, 80;–iv, 518
Puebla (Tlaxcala), iv, 793
Pueblo de los Ángeles founded, ii, 366-367;–ment., 450-451, 511, 675, see Los Ángeles
Pueblo de San José de Guadalupe founded, ii, 222;–school at, 473-474;–ment., 367, 387, 394, 426, 511, 520, 542, 675;–objects to exile of friars, iii, 274-275;–ment., 49, 133, 150, 224, 279, 305, 354, 397, 531, 611;–headquarters of paisano rebels, iv, 326, 422-424;–ment., 296, 311, 313, 327, 391, 394, 401, 412, 426, 427, 481, 583, 597, 627, 643, 689, 710, 724
Pueblo Missions on the Colorado, ii, 352-353
Pueblo of San Juan Capistrano, iv, 184-185
Pueblo Indians of New Mexico, ii, 260
Pueblos or towns, regulations for, ii, 329-330;–prescribed distance from Indian Missions, 515-516
Pueblos, Dos, ii, 37
Pueblos or freed and independent Indian settlements, iii, 638
Puelles, Fr. José Maria, iv, 213
Puentes, or Arroyo de San Lúcas, ii, 48
Puerta de la Concepción, Fort Yuma, Cal., ii, 352
Puerto de la SS. Trinidad, ii, 155
Puerto de la Anunciacion, ii, 206;–de San Carlos, ii, 136, 176, 666-667;–de Guadalupe, ii, 159;–de Nuestra-Señora de los Remédios, 159
Pujól, Fr. Francisco, poisoned, iii, 11-12;–autograph, iii, 11
Púlgas, Las, ii, 49, 229
Punishments or penalties at Missions like those by parent, ii, 277;–adapted to culprit and gravity, 265, 275-276;–ment., 568-569, 572-574, 628, 636;–iii, 14, 113, see Flogging
Punishments or penalties in white communities, ii, 275-276
Punishment overtakes persecutors, iv, 49, 111
Punta del Ángel Custódio, ii, 49;–del Año Nuevo, 41, 48, 58, 73, 661;–de la Concepción, 38, 57;–de Mártires, 158;–de Pinos, 41, 54, 57, 70, 73, 661-662;–de los Reyes, 50, 51 57, 58, 73, 661
Pupils in college at Santa Inés, iv, 412
Purísima Concepción Mission, Lower California, ii, 16
Purísima Concepción Mission, see Mission Purísima
Purísima Concepción Pueblo, ii, 352, 354
Puritans, cruelties of, iii, 455, 627;–fanaticism of, iv, 590
Purpose of Missions in mind of Spanish politicians, ii, 83-84;–in mind of missionaries, see Messengers of Gospel
Purpose, apparent of Gov. Neve, ii, 287
Purpose of Pious Fund, ii, 291, see Pious Fund
Puzzled explorers, ii, 41-44

Q

Quakers persecuted by Puritans, iii, 627
Qualifications of missionaries, ii, 245-246, 475-476;–see Missionaries, Messengers of Gospel
Quarrel reveals truth at San Francisco, iii, 591
Q. B. L. M., meaning, iii, 337
Queen Charlotte's Island, ii, 148, 321
Queen Isabella, ii, 670
Queen Jane of Castile, ii, 671
Queer juxtaposition, ii, 463, see Ámbas Majestades
Querétaro, México, ii, 108, 171, 174, 191, 200, 246, 298, 371, 392, 404, 477, 478, 551;–iv, 296
Querétaro College, see Santa Cruz College
Querétaro diocese, iv, 793
Questions, fifteen, on management of Missions, ii, 551-582
Quevedo, Rt. Rev. Juan de,

Memorial on Indians, ii, 245
Quibbling stopped, ii, 312
Quickest trip on record in California, iii, 507
Quijas, Fr. José Lorenzo de la Concepción, arrives, iii, 442;–assigned to Mission Dolores, 452;–examines charges, 461;–exposes situation at Solano, 581-589;–refuses to live at Solano, 590-591;–iv, vice-comisário, 297-305;–dispute with Bishop, 298-305;–departs, 302;–ment., 128, 151, 237;–autograph, iii, 586
Quijóte, Don, (M. Vallejo), iii, 593;–iv, 781
Quijótean feat, ii, 654
Quimper, Manuel, ii, 438
Quinn, Rev. John, ordained priest at San Francisco, iv, 696
Quintana, Fr. Andrés, murdered, iii, 12, 25;–slandered, 12;–exonerated, 13-16;–autograph, iii, 15
Quintana, Isídro Fernández y, ii, 311
Quiñones, or Most Rev. Fr. Francisco de los Ángeles, iv, 303
Quirico, Indian, iii, 13
Quíros, Fernando, captain of the San Antonio, ii, 161;–of San Carlos, 202, 205;–at founding of Dolores, 206;–explorations, 207;–at opening of Dolores, 208;–ment., 321, 323
Quiuamine, rancheria, iii, 23

R

Rábago y Bojo, Fernando, ii, 643
Rada de Bucareli, ii, 157
Radical change through discovery of gold, iv, 609-610
Radical difference between Catholic religious and Freethinkers, iii, 616-620
Rafael, Indian interpreter, iii, 145-146
Rage of Mission enemies, iii, 485;–of Padrés and confederates, 358;–of Neve, ii, 313-314
Raho, Rev. Blas, C. M., iv, 718-720
Raimundo, Indian, ii, 503, 506, 507
Rains relieve from scurvy, ii, 48
Ramírez, Ángel, apostate monk, iii, 506, 512-513, 572;–iv, 58
Ramírez, Fr. Francisco, discreto, iv, 712
Ramírez de Arellano, Fr. Ignácio, O. P., in Lower California, iv, 515;–iv, arrives at Monterey, 604;–strange action, 603;–rebuked, 604;–tithe collector, 622;–opens convention with prayer, 659;–at Monterey, 685, 687, 690;–recalled to Mexico, 692
Ramírez, José Maria, iii, 185, 362, 484;–iv, 30
Ramírez, Juan, iv, 35
Ramírez, Pedro, attorney for Bishop Diego, iv, 203-204, 220, 224, 244-247, 255;–autograph, iv, 204
Rámos de Lora, Fr. Juan de, ii, 68
Ranchería, meaning, ii, 229
Ranchería de la Concepción, ii, 38;–de la Pasion, 193;–de los Ríos, 680
Rancho Nacional, San Pedro, or Salinas, or del Rey, iii, 59, 154, 285, 554
Rancho del Refúgio sacked, iii, 59;–ment., 60, 646
Rancho de San Bernardo, iv, 309;–del Ojito, 727;–de San Francisco, 148;–de San Luis, ii, 490;–de San Mateo, iv, 154;–de San Simeon, 151
Ranchos, some, equal to whole Missions, iii, 191-192, 386, 645-646, see Andrés and Pio Pico
Randolph, Edmund, on Indian property, iv, 377
Rations meagre for expedition, ii, 53, 59
Rations for missionaries, ii, 124;–estimated cost, 280;–double, granted, 124, 279-280, 282, 297;–object of, ibidem;–paid from Pious Fund, 124, 279, 284, 291;–Neve begrudges same, 280-294:–Fr. Serra's ex-

haustive statement, 288;–ment., 372
Rat plague at San Gabriel and San Diego, ii, 182
Reading, writing, and singing at Missions, ii, 273
Reading infidel productions, effects of, iii, 543-544;–iv, 775-791, 794-799
Read Ranch, iv, 178
Reál, equivalent in English, ii, 124, 528
Reál, Fr. Antonio Suárez del, arrives, iii, 442;–assigned to Santa Cruz, 452;–iv, reports from, 261;–appeals to Fr. Quijas, 297-298;–at Monterey, 391;–complaint to ayuntamiento, 292-293;–favors arancél, 401;–retires, 410;–farewell to Pico, 411;–ment., 187, 237, 294, 400, 806;–autograph, iv, 393
Reál, Fr. José Suárez del, arrives, iii, 442;–at San Carlos, 534;–assists dying Gov. Figueroa, 599;–iv, on Graham's plan, 128;–welcomes Bishop at Monterey, 264;–arraigns territorial government, 358-359;–protest to Pico's charges, 358-361;–on two irregular marriages, 415;–transferred to Santa Clara, 391, 394;–aided by Gov. Mason, 583-587;–protests Burton's action, 597, 599;–incurs paisano wrath, 588;–last Franciscan at Santa Clara, 691;–ment., 237, 416, 422, 423, 515, 685, 723, 724, 748, 749, 752-754;–autograph, iv, 361
Reál del Alamo, ii, 41;– de las Víboras, 38
Real motive of carping critics, ii, 263;–for hostility to friars, iii, 239
Real object of legislation hostile to Missions, iii, 521
Reaping what was sown, iv, 648, 713-714
Reasons for confiscation of Missions, see Greed, Pio Pico;–for confiscating last two, iv, 93-96;–for Echeandía's haste against Missions, iii, 351-352;–why friars submitted to freebooters, iv, 92-93;–why some friars were not exiled, iii, 273;–why friars wanted relief from Mission temporalities, iii, 553, 556-557;–for franking privilege, see Postage, Mail;–why Fr. Sarría and others refused oath, iii, 217-218;–for returning runaway neophytes, iv, 310, see Runaways
Rebaptism by mistake, ii, 554
Rebellion at Purísima, Santa Inés, Santa Barbara, iii, 194-206
Rebuelta, Fr. Lorenzo, procurator, ii, 579, 610
Receipt for pew-rent paid by President Andrew Jackson, fac simile, iv, 792
Reception to Bishop Alemany at San Francisco, iv, 682;–to Bishop Diego at Santa Barbara, 230-234;–at Monterey, 263-264
Recommendations of Fr. García Diego to Mexican Government, iv, 72
Recopilación quoted, ii, 517, 518;–iii, 136
Record, official, of Portola's march, ii, 57-58;–of founding of Mission and presidio at Monterey, ii, 76-78;–of founding of college and seminary at Santa Inés, iv, 263;–of founding of novitiate at Santa Barbara, 702-703
Records, Registers etc., prescribed for Missions, ii, 627
Reddan, Sister Mary de Sales, iv, 714
Redman, J. W., in Land Case No. 412, iv, 759-767
Redskins crowded to wall, iv, 652
Reductions, Missions, Conversions, etc., iii, 103;–iv, 301
Redwood trees first observed, ii, 46
Reform Bando in Mexico, iii, 93
Reform Law, so-called, promulgated, iii, 99
Reform, so-called, begins early, iii, 175
Reform needed was to let missionaries alone, iii, 503

Refuge, Our Lady of, celebration, iv, 259, 421
Refúgio, Nuestra Señora del, Patroness of California diocese, iv, 259-261
Refúgio, Rancho del, see Rancho
Refusal of viceroy reversed, ii, 611
Refuse to volunteer for California, friars justly, ii, 376-381
Regard for truth lacking in some historians, ii, 274
Regency in Mexico, iii, 108;–sends commissioner to California, 151
Regidores and alcaldes, ii, 336-337, see Alcaldes
Register of Confirmation by Fr. Serra, ii, 299
Reglamento, a kindly, ii, 121-125, 279-280
Reglamento of Neve on Missions, ii, 330-335, 371, 381;–repealed, 427
Reglamento of Neve on military cause of confusion, ii, 431
Reglamento of Fr. Durán concerning restored Missions, iv, 278-279;–another proposed by same, 431-432
Reglamento Provisional of Figueroa, iii, 523-530, 546, 547, 594-595;–iv, 112, 137;–of Alvarado, iv, 142-145;–another, 163-169, 217;–of Pico for sale of Missions, 445-450
Reglamento of Pico and Fr. Durán, iv, 443
Regular Observance term for branch of Franciscan Order, ii, 605
Regulations of Fr. Guardian Gasol, ii, 626-630;–of Fr. Pángua, 631-632
Regulations for Missions of Fr. Mezquia, ii, 246, see Routine
Regulations of Gov. Solá for soldiers, iii, 39-40
Reid, Hugo P., purchases Mission San Gabriel, iv, 508;–ment., 725
Reid, William, purchases Mission San Miguel, iv, 508
Rejoicing over discovery of Monterey Bay, ii, 79;–of friars at relief from temporalities, iii, 551-552
Relations, Jesuit, or Cartas Edificantes, ii, 458
Relations of missionaries to neophytes, ii, 265-266;–iii, 339-340, see Rights of Missionaries, In Loco Parentis
Relics of St. Vibiana at Santa Barbara, iv, 717
Religion, Christian, why savages abhor it, iii, 435-436;–claimed to be chief object of California conquest, ii, 5, 9, 10, 281, 655;–not chief object, ii, 5, 118, 655, 658, 660;–conquers savage nature iv, 536-537;–and education according to Borica, ii, 475;–chief part of education, according to Micheltorena, iv, 333;–not guide of California legislators, iii, 187;–iv, 56, 286, 492-493, 606, 608;–preservation of, always first article in Christian pronunciamentos, iii, 515;–preserving peace in California, iv, 113;–representatives of, poorly compensated, ii, 281, see Missionaries, Neve, Fages;–of savages, ii, 236-238;–in schools, see Borica, Micheltorena, Schools;–among settlers, iii, 316-318, 611-616;–support of, duty, iii, 580-581;–iv, 791-792;–so acknowledged by President Andrew Jackson, 792-793;–rights of, respected when U. S. flag was raised, iv, 506, 554, 630
Religious, Catholic, naturally loyal to secular government, ii, 284-285
Religious convictions versus hazy notions, iv, 413
Religious freedom in Mexico, iii, 565;–iv, 281, 699, 794-799
Religious habit alone not proof against fall, iii, 575
Religious Orders in Mexico, laws against, iii, 97, 516-517;–iv, 419;–why hated, iii, 616-620;–iv, 699
Religious of San Juan de Diós and others, iii, 93
Remarkable scene, ii, 401-402

Remarks uncalled for from De Croix, ii, 294
Remarks, explanatory, on paisanos, iv, 167
Remédios, The, or La Favorita, ii, 321, 370, 395
Remédios, Nuestra Señora de los, image of, ii, 322
Remédios, Puerto de Nuestra Señora de los, ii, 159
Remnants of Missions restored to friars and Indians, iv, 272-277, 339
Removal of friars from management, real motive for, iii, 498
Removal of Mission San Carlos, ii, 87;–of Mission San Diego, 133
Renegade Indians dangerous, iv, 310, see Runaways
Rengél, José Antonio, general, succeeds Neve as commandante general, ii, 405-406;–orders founding of Mission Santa Barbara, iii, 433;–ment., 420, 431;–autograph, ii, 406
Renting Missions, decree on, iv, 373-375
Rent from leased Missions, iv, 465, 467;–insignificant, 505;–ment., 461-462, 468-469, 495, 496
Repairs at Missions, why not made, iii, 241, 554, 556, 559-560
Repeal of secularization decree by Mexican Congress, iv, 6
Reply to Neve exhaustive, ii, 281-284
Report, first general, on Missions, ii, 126;–first prescribed annual, 138;–first after required formula, 445-446;–first biennial, 447-448;–first on annual Communion, 632;–on state of Missions in 1843, iv, 322-324;–of Fathers on Rivera, ii, 186-188;–of Fages on neophytes, 431;–of Solá on missionary methods, iii, 48-51;–of Figueroa on Indians, 496-500;–of Fr. García Diego on situation in California, iv, 69-72, 187-189;–of Fr. Rúbio on conditions in diocese, 214-219, see Fr. Durán;–of U. S. Com. Ind. Affairs on education, ii, 267-270;–of U. S. Secretary of Interior on Indian education, ii, 271;–on Bandini's mission plan in assembly, iv, 499-501;–to last assembly on Missions, 566-567;–of Indian Agent Henley, 655-657;–of U. S. Agent Carey Jones on Mission property and Indian rights, 729-731
Reports demanded on Missions by viceroy, ii, 121;–annual, requested, 137;–biennial, ordered, 446;–on annual Confession and Communion prescribed, 627-628;–on síndicos requested, iii, 208-209;–detailed, demanded by Echeandía's assembly, 241
Reports, tabular, biennial for 1809-1810, facsimile, insert, iii, 72;–annual for 1821, facsimile, insert, on Spiritual State of Missions, iii, 172;–annual for 1820 on Spiritual and Temporal State of Missions, facsimile, insert, end of vol. iii;–summary, on spiritual results of missionary efforts to year 1846, iv, 529;–on livestock of Missions, summary, iv, 531;–on agricultural products of Missions from 1783 to 1832, summary, iv, 535;–on state of the Missions, December 31, 1832, iii, 653
Representación of Fr. Serra, ii, 109-115;–of Fages, 416-417;–of FF. Séñan and Salazár, 511-516;–of Bishop Diego, iv, 407-410
Represented in the assembly, how Missions were, in 1824, iii, 185
Reprints of diaries of FF. Crespi and Peña, ii, 153
Republican form of government and the Catholic Church, iv, 81
Republicanism in Mexico, iii, 268, 570;–iv, 795-799
Reputation of ecclesiastics sullied by vile romancers, iv, 806-812

Requena, Manuel, iv, 124, 247, 472, 725
Requiem Mass for Juan Pérez, ii, 166;–for Fr. Jaume, 170;–on board the Santiago, 151;–for soldiers killed for independence of Mexico, iii, 149
Requisites for Missions, ii, 372-381, 433;–for successful colonization, 514-515
Reservations, U. S. Indian, iv, 112, 437, 654-657
Reserved Cases, ii, 608;–iv, 238, 300
Residence of Bishop Alemany at Monterey, iv, 684-685
Resignation of FF. Jimeno and Sánchez from seminary, iv, 625
Resolution of first Ecclesiastical Synod on Mission property, iv, 732
Resolution of Pico's assembly on Micheltorena, iv, 328
Resources of territorial government, ii, 123-124;–of missionaries, see Stipends
Respect for Vestal Virgins in pagan Rome, iv, 799
Respect for secular authority on part of friars, iv, 354, 385-386
Respectful tone of friars' letters, iii, 242
Respuesta of Fr. Lasuén, ii, 552-581;–of Fr. Tápis, 551-580;–of Fr. Durán, iii, 488-495
Restitution of Mission property obligatory, iv, 107, 347, 351
Restoration decree of Micheltorena too late, iv, 274
Results of appointing alcaldes prematurely, ii, 340-344;–of ill-advised system of education, 33, 266-272;–of Mission System, iii, 551, 653;–iv, 527-537, see Mission System;–of Mexico–paisano greed, 119-120, 185;–of so-called secularization, iii, 535-538, see Secularization
Retiring missionaries, license for, needed from Superiors only, ii, 423
Retribution, iii, 598;–iv, 49, 111, 470, 541, 545-546
Retreat, or Spiritual Exercises and places for, ii, 630;–Fr. Serra's last, 400;–emphasized by Fr. Sarría, iii, 4, 44;–of priests in Archdiocese of San Francisco, iv, 713
Retreat or flight of Pico and Castro, iv, 548, 556
Reuss, Francis X., error about Bishop Diego, iv, 202;–ment., 190, 711
Revenge of paisano chiefs, iii, 409-410;–iv, 273, 325, 334
Revenge of missionary priest, iii, 293-294
Revenues of the missionaries, ii, 460-462, see Stipends;–of territorial government, iii, 133-134, 169, 185-186;–from customhouse, iv, 84, 135;–cause of dissensions, 126-127;–from Missions belong to neophytes, iv, 377, see Indian Property;–from Pious Fund, iv, 241-242, see Pious Fund
Revere, Joseph W., iv, 554-555
Reverence for priest on part of neophytes, iii, 200
Revilla, Cristóbal, ii, 202
Revilla Gigedo, Don Juan Vicente de Guemes Pacheco de Padilla, Conde de, friend of Missions, ii, 452;–Informe, 324, 471;–sends expeditions north, 441;–to Fr. Noriega, 452-453;–directs Fr. Lasuén to start Missions, 453;–announces war with France, 464-465;–disastrous interference in College affairs, 479-483;–disapproves one friar living alone, 515;–sends mechanics, 535-536;–on travelling expenses, 544-545;–ment., 455-456, 511, 537, 649;–autograph, ii, 464
Revolutions not favored by Catholic Church, ii, 604;–iii, 218;–iv, 282
Revolt, Indian, at San Diego, ii, 169-170, 177, 186, 210;–at San Luis Obispo, 209;–rumored at San Antonio, 165;–at Purísima, Santa Barbara, Santa Inés, iii, 194-211;–cause of, 195;–iv, 306
Revolt of Hidalgo in Mexico,

ii, 648-651;–consequences, iii, 16-20;–against Gov. Victoria, 362-365;–against Chico, iv, 38; –against Gutiérrez, 50-52, 54; –against Micheltorena, iv, 325, 424
Revolt at Santa Barbara to prevent exile of Fr. Durán, iv, 36-38;–to prevent departure of Fr. Rúbio, 712;–of Mexicans at Los Angeles, 70; –against Gillespie, 564
Revolters, to Liberal, generally, churches are not sacred, iii, 110;–iv, 795-799
Revolts, Indian, general but for the missionaries, iv, 537
Rewards for service in Missions proposed, ii, 449-450
Reyes, Fr. Antonio de los, appointed Bishop of Sonora, ii, 371, 391-392;–plans to organize custody in California, 392-393
Reyes, Point, ii, 50, see Point Reyes
Reyes Rancho, ii, 491, 496
Rezanoff, N. P. de, ii, 634-635
Rich harvest for administrators, iii, 535
Richardson, William, iv, 638
Rico, Rev. Juan, S. J., iii, 43
Ridiculous charge from Micheltorena, iv, 420-422;–from Vallejo, 777-779
Ridiculous legislation, iii, 323-325
Riesco y Puente, Miguel, iii, 97
Right of Sanctuary and Rivera, ii, 186-187;–laws on, 668-670
Rights of Indians upheld by missionaries, ii, 346-347, 517-519;–iii, 643-644
Rights of Indians to their land, iii, 638-639, 646;–iv, 26-27, see Fr. Durán;–under Spanish law, iv, 730-731;–defended by Catholic clergy, 745
Rights of man slogan and foolish notions about, iii, 107, 437
Rights of missionaries, ii, 104-105, 117, 119-120, 133, 442-443;–disputed by Fages, 104-105
Rights of Religion disregarded, iv, 506, see Church property
Rignano, Fr. Antonio de, Delegate General, iv, 700-701
Riley, Bennett, succeeds Mason as Governor, iv, 604, 646;–reply to Fr. Rúbio's petition, 604-605;–reply to Fr. Rúbio on Brignole, 617;–calls for elections, 658-659;–Thanksgiving Proclamation, 661-662; –ment., 606, 728, 817
Rincon, or Nuestra Señora del Pilár, ii, 128
Rinconada de San Diego, ii, 27
Ringleaders of revolt captured, ii, 209-210
Rio Barrabás, or Rosário, (L. C.), ii, 598;–Calaveras, 681;–Carmelo, 41, 72-74, 81, 93, 163, 165, 662;–Colorado, 125, 134-137, 173-176, 189, 191-193, 196, 199-200, 219, 350-357, 366, 378, 434, 522, 586;–iii, 31, 33, 35, 37, 333, 437, 609;–iv, 570, 629; –Gila, ii, 139, 350-352;–iv, 629; –Grande, iv, 629;–Guadalupe, ii, 181, 216, 222;–Kings, or de los Reyes, ii, 623, 682;–Merced, ii, 625, 681;–Mohave, or de los Mártires, ii, 194, 199;–Monterey or Salinas, 94, 178, 184-185, 203, 452;–Nacimiénto, 185, 491;–Pájaro, 46, 492; iii, 646;–de la Pasión, ii, 681, 682;–Porciúncula, 32, 60, 366; –Princípio, 155-156;–de los Reyes at Nootka Sound, 441;–de los Reyes, or Kings River, 623, 682;–del Rosário (L. C.), see Barrabás;–Russian, or San Ignacio, iii, 155;–Salinas, ii, 41, 54, 141, 184, 203, 452;–iv, 478, 568, see Monterey;–de los Temblores, or Nombre de Jesus, ii, 30, 60, 90, 91;–Tuolumne, or Nuestra Señora de los Dolores, ii, 681;–Sacramento, or Jesus Maria, ii, 625;–iii, 27, 146;–iv, 315, 327, 414, 416, 581, 593, 611, 652;–San Antonio, ii, 88, 185; –San Bernardo, ii, 38;–iv, 571, 574;–San Benito, ii, 94, 95, 99, 492, 493, 495;–San Elzeário, or Salinas, ii, 41, 94, 206;–San Estanislao (Stanislaus), iv, 313;–San Felipe, ii, 198;–San Francisco, ii, 98,

164, 182, 215, 622, 625-626, 681;–iii, 27;–iv, 424, 576, 611, 652;–San Francisco de Paula, ii, 99;–San Gabriel, ii, 177, 682;–iii, 23;–iv, 578;–San Joaquín, ii, 98, 207, 624-625, 681, 682;–iii, 23, 27, iv, 315;–San Lorenzo, ii, 48, 144, 516;–San Miguel, (San Gabriel), ii, 682;–San Pedro (Tulares) ii, 623, 682;–de Santiago (Posa Creek), ii, 199;–San Stanislaus (Guadalupe), ii, 681;–Slavianska, ii, 634;–Tulare, ii, 623;–Walker, ii, 199;–White, ii, 198;–Santa Ana, ii, 29, 38, 46, 60, 90, 136, 144, 177, 195, 667, 681;–Santa Clara, ii, 33, 59, 491;–Santa Cruz (White), ii, 199;–Santa Delfina (Salinas), 94, 141, 203;–Santa Inés, ii, 38, 435, 595, 601;–iii, 16;–Santa Margarita, ii, 178, 185;–Santa Maria, ii, 38;–Santa Rosa (San Bernardo), ii, 38, 595;–Santisimo Nombre de Jesus de los Temblores, ii, 30, 60;–see also Arroyo

Rio Colorado Mission pueblos, ii, 434;–disaster, 522;–lesson, 586

Riobóo, Fr. Juan García, chaplain on Princesa, ii, 321;–destined for California, 375;–arrives, 395-396;–accompanies Fr. Serra to San Diego, 398

Riordan, Rev. J. W., S. J., iv, 619

Rios, Petronillo, purchases San Miguel, iv, 508

Ripalda's Catechism, iii, 613, 617

Ripóll, Fr. Antonio, arrives, iii, 16;–at Santa Barbara, 91;–tries to save rebelling neophytes, 197-206;–refuses oath, 244;–flight of, 257, 277;–ment., 246, 295, 407;–autograph, iii, 206

Rita, Indian, iv, 452

Rivalries between Mexicans and paisanos, iv, 417-419;–among paisano chiefs, 477-494

Rivera y Moncada, Capt. Fernando, leads first land expedition to San Diego, ii, 14, 16;–with Portolá expedition, 22, 23, 24, 41, 54, 56;–despatched after provisions, 61, 62;–appointed military commander of Upper California, 125, 132, 139;–his instructions, 132-133;–reaches Monterey, 133;–ordered to survey San Francisco Bay, 140;–expedition to San Francisco Port, 141-143;–to establish Mission there, 161-164;–consults Fr. Serra, 168;–revolt at San Diego, 169;–with Ánza, 171-172, 177;–haughty order, 179;–differences with Ánza, 180-185, 188-189;–thought crazy, 184, 188, 196;–cause of animosity to friars, 183, 215;–violates sanctuary, excommunicated, 185-187, 668;–spiteful, 201-202, 210-212;–at San Francisco, 209;–ordered to release Indians and to let rebuilding proceed, 213-214;–to aid Missions, 217;–appointed lieutenant-governor of Lower California, 218, 365;–killed by Yumas, 354, 366;–sketch, 354;–ment., 167, 203-208, 280, 290, 335, 347, 371, 415;–iii, 232, 640-643, 645;–iv, 816;–autograph, vol. i, 478

Rivera, Francisco, iv, 269

Road from New Mexico to Monterey, ii, 125;–Sonora to Monterey, 125, 134, 173

Roadstead of San Francisco, ii, 165;–Bucareli, 157

Rob Roy's rule, iv, 728

Robespierre, iv, 359

Robbery, wholesale, iv, 289, 298

Robbins, John, iv, 234

Robinson, Alfred, on California soldiers and colonists, iii, 131-132; on Padrés, 346-347;–on Victoria, 354;–on Echeandía, 416, 471-472;–on Figueroa's death, 601;–in error, 604;–ment., 570, 573, 601;–iv, on Micheltorena's soldiers, 270;–on Mission garden fruits, 534;–on reception of Bishop Diego, 228-232;–on patience of Indians, 306;–ment., 84, 94, 234, 319

Roblar, El, near Santa Clara, ii, 387
Róbles, Juan José, ii, 354, 366
Róbles del Puerto de San Francisco, Los, ii, 95
Róbles, Los, site of Mission San Antonio, ii, 71
Roca, Pedro, ii, 465
Rocha, Juan José, iii, 251, 301, 362, 484;–iv, 66
Rodéo or round-up of cattle, ii, 262;–iv, 361
Rodríguez, Blessed Alfonso, iii, 43
Rodríguez, Fr. Antonio, at Purísima, iii, 196;–intercedes for rebel Indians, 203;–assists Indians being executed, 204;–autograph, 203
Rodríguez, Fr. Gabriel, discreto, iv, 722
Rodríguez, Jacinto, iv, 60
Rodríguez, José, teacher, ii, 474
Rodríguez de San Miguel, Juan, Bishop Diego's attorney, iv, 245, 255, 256, 402-405
Rodríguez, Sebastián, iii, 351
Rogation Days, ii, 627
Roldan (Rowland), grantee of La Puente land grant, iv, 788
Roman Catholic Orphan Asylum, San Francisco, founded, iv, 799
Roman Inquisition, iii, 625
Romance, unchristian, iv, 810;–criminal, 808
Romancers depict their own mind and heart, iv, 808
Romani, Fr. Paulino, O. F. M., iv, 616, 617, 686
Romans, Greeks, Egyptians and education, ii, 244
Rome, Fr. Guzmán visits, iii, 465;–ment.,iv, 190-192, 200, 201, 223, 664-668, 671, 684, 701-702, 714, 716, 717, 720, 731
Rome's pagans venerated Vestal Virgins, iv, 799
Romero, José, killed along with Fr. Jaume, ii, 169
Romero, José, soldier, iii, 572
Romero, José Antonio, Minister of Interior, iv. 190
Romero, José M., opens school at Monterey, iv, 93-94
Roméu, José Antonio, defeats Yumas, ii, 356;–appointed governor, 455;–arrives,, 456;–death of, 456;–ment., 431, 453, 454, 457;–autograph, vol. i, 520
Roméu, Doña Josefa, wife of José Antonio, ii, 456
Ronda de cabrones, iv, 139
Róo, Andrés Quintana, iii, 516
Roosevelt, President Theodore, advocates flogging in cases, ii, 276
Rosa, The, iii, 511;–iv, 84
Rosa, Luis de la, iv, 403
Rosáles, Rev. José Maria, arrives with Bishop Diego, iv, 227;–receives Minor Orders, 228;–ordained priest, iv, 258;–curate of San Buenaventura, 258, 295, 418, 461;–at San Juan Capistrano, 685;–ment., 227, 228, 282, 323, 516
Rosalinda (Rosalind) The, brings Bishop Diego to San Diego, iv, 224, 226, 246
Rosário de Beato Serafin, camp, ii, 48
Rosário, Juan Suárez, iv, 733
Rosário Mission, Lower California, ii, 456
Rosário, Sinaloa, ii, 365, 592
Rosário, The, ii, 321
Rosary recited on march, ii, 141, 175;–iii, 147;–on board ship, ii, 147, 151;–by Fr. Garcés in savage camps, ii, 192;–at Missions, 256, 627;–iii, 263
Rosary Sunday, ii, 323;–iv, 421
Rosas, José, iv, 152
Round Valley Indian Reservation, iv, 653-654
Rouset, Rt. Rev. Francisco, Bishop of Sonora, ii, 541, 607-608, 641, 643;–death of, 644;–iii, 46, 278;–autograph, vol. i, 567
Rouset, José Darío, ii, 643
Rousseau, Jean Jacques, iii, 544;–iv, 267, 777, 779, 781, 782
Route of Portolá, ii, 663-666;–of Ánza and Fr. Garcés, ii, 666-667;–of Fr. Zalvidea, 679-680;–of Fr. Muñoz, 681-682;–of Moraga, 203
Routine, daily, at Missions, ii,

253-254, 448-449, 559, see Mission System
Rowen, Captain of the California, iv, 134
Rowland, see Roldan
Royal Audiencia, Mexico, ii, 298
Royal patronage, ii, 463, 670-674, see Patronato
Royal revenues in California, ii, 591-592
Royal treasury supplied no money for Missions, ii, 77
Rubbish, historical, ii, 251-252;–iii, 485, see Hittell, Bancroft, also "Yarns"
Rubí, Fr. Mariano, arrives, ii, 453;–assigned to Soledad, 454;–proves unfit, 479-486;–in Mexico, 487
Rubidoux Mount, ii, 667
Rúbio, Fr. José Maria González, arrives, iii, 442;–assigned to Mission San José, 452, iv, 522;–on complaints of Vallejo, iii, 460;–ment., 268;–iv, congratulates Vallejo, 76;–presidente, 80, 189, 214;–reports situation in 1840, 214-219, 221;–vicário for north, 120-122;–at Alvarado's marriage, 125;–on Alvarado's reglamento, 169-170;–vicecomisário, 214;–confirms as such, 189, 663;–secretary to Bishop Diego, 238;–accompanies Bishop, 258-259;–takes oath on Mexican Constitution, 282;–declines to join politicians, 489-490;–on death of Fr. Durán, 524-525;–vicargeneral, 515, 684, 718;–administrator of diocese, 521, 693-694, 711;–grants faculties to Rev. McNamara and other priests, 549, 613, 615, 616, 625, 627, 628;–authorizes first church in San Francisco for immigrants, 615;–supplies means to foreign priests, 622-624;–circular on marriage, 602-603;–thanks FF. Jimeno and Sánchez, 625-626;–invites Jesuits, 627, 677-680;–correspondence with Governors Mason and Riley, 599-601, 604, 617, 662-663;–circular on Riley's Thanksgiving Proclamation, 663;–on marriage paragraph in California Constitution, 660;–nominated Bishop for Lower California, 664, 670, 672-674;–declines definitely, 675;–welcomes Bishop Alemany, 683;–permitted to remain, then recalled to Mexico, 697-698, 711-712;–detached from Guadalupe, 713;–at first synod, 692;–proposes to recover Church lands, 734;–ment., 120, 234, 263, 266, 273, 278, 279, 296, 299-301, 312, 426, 427, 484, 512, 519, 604, 618, 666, 668, 682, 685, 691, 702-707, 716, 719, 720, 734, 816;–autograph, iv, 122
Ruffians at work, iv, 423-427
Rufus confesses manufacturing vile story, iv, 806
Ruin of Missions due to Pico and confederates, iv, 320, 444
Ruin of Religion, ruin of nations, iv, 172
Rúiz, Fr. Francisco, vicário, ii, 626
Rúiz, Francisco Maria, iii, 148
Rúiz, Maria del Amparo, iv, 603
Rule of San Fernando College, ii, 283;–Rule of St. Francis, 626-629;–of human society, 265;–of friars in Missions, gentle, iii, 351;–of plunder under Alvarado, iv, 131-135
Rump legislature's proclamation, iv, 54-55
Runaway Indians, their reasons, ii, 508, 640;–why brought back, 499-508, 640;–ment., 359, 361, 393-394, 556, 618, 625, 626, 636;–iii, excuses, 81-82;–reasons for returning runaway neophytes, 33-39;–iv, 310, 452
Rurik, The, iii, 82
Ruse of neophyte, ii, 214;–feminine, iii, 293-294
Russell, Sister Mary Baptist, iv, 714
Russia, iii, 82
Russian-American Fur Company, ii, 634
Russian efforts, ii, 3, 6;–cause

of Spanish activity, 3, 655;–ment., 437, 634-635, 641, 651;–trade, iii, 21
Russian colony visited, iii, 154-156, 357-358;–ment., 82, 135, 146
Russian Calendar, ii, 634
Russian River, iii, 155
Russian settler at Santa Cruz, iv, 297
Ruyuta, near San Rafael, iii, 146

S

Saavédra, Ramón A., ii, 442
Saca, ranchería, ii, 679
Sacerdotis, In verbo, tacto pectore, ii, 309, 462
Sacramento, city, cholera at, iv, 696;–ment., 565, 628, 686
Sacramento diocese, iv, 715
Sacramento River see Rio
Sacramento Valley, iii, 146;–iv, 130, 314, 322, 478, 555
Sacred Congregation of the Propagation of the Faith, iv, 668
Sacred property, see Church property
Sacrilegious acts, ii, 187;–iii, 287-288;–iv, 423-426
Sacrosanctae at close of Divine Office, ii, 388
Sad case of fugitive Indian, iv, 156-157
Sad havoc in Missions, iii, 190-193;–iv, 450-454
Saddest period in Mission history, iii, 316;–iv, 110
Sailors help rebuild Mission San Diego, ii, 211
St. Agatha would use no medicines, ii, 397
St. Augustine in Divine Office, ii, 340
St. Bernard, quoted, iii, 5
St. Catherine of Sienna, school in her honor, iv, 688
St. Charles Borromeo, ii, 78, 89;–iv, 520
St. Dominic, founder of Domínicans, iv, 700, 709
St. Dominic and St. Francis with Dominicans and Franciscans, iv, 708
St. Francis of Assisi, ii, 283, 333, 361;–iii, 4, 7;–iv, 700;–on horseback riding, iii, 88;–his promise, iii, 102;–pronounces his vows, ii, 68;–regulations for missionaries, ii, 475-476;–his Rule, 628;–secondary patron saint of California diocese, iv, 260;–his Stigmata, ii, 39-40
St. Francis Church, San Francisco, see Rev. Brouillet;–ordinations at, iv, 696
St. Francis de Sales, secondary patron of California diocese, iv, 260
St. Francis Solanus, practise of, ii, 396
St. James (Santiago), Apostle, ii, 29, 322
St. John, the Baptist, iv, 393, 429
St. Joseph, Patron of early California expeditions, ii, 6-7, 10, 24, 40, 60, 78;–memorable day of, 62, 64, 65
St. Marcella, iii, 220
St. Martha, iii, 220
St. Mary Magdalen, iii, 220
St. Maximin, iii, 220
St. Michael, Archangel, privileged feast, ii, 223
St. Patrick's Church, San Francisco, iv, 715
St. Paul, the Apostle, ii, 604;–iii, 42;–iv, 409, 520, 602
St. Petersburg, Russia, ii, 634
St. Philip, the Deacon, iii, 103
St. Raphael, Archangel, ii, 68
St. Rose Church, Sacramento, iv, 628
St. Thomas Aquinas Seminary, San Francisco, iv, 715, 716
St. Vibiana, her relics at Santa Barbara, iv, 717
St. Vincent de Paul, iv, 409;–College at Los Angeles, 719
Saints, patrons for Missions assigned by viceroy, ii, 494
Sáinz de Lúcio, Fr. Juan, retires, iii, 47
Sajopin, or San José Valley, ii, 490
Sal, Hermenegildo, ii, 202, 408, 410, 451, 492-493;–iii, 641, 643
Sala, or reception room, ii, 255
Salaries, first object of covetous schemers, iii, 393-394, 476

Salary of governor, ii, 123, 466; –of Fages, 430;–of military officials, 122-123;–of teachers, 473-474;–as fixed by assembly, iii, 185;–iv, 390;–of mayordomos, 164;–charged to Missions, 110;–of Bishop unpaid, 240;–as assigned to friars regarded an alms, iii, 545;–paid with cattle, 583, see Stipends
Salazár, Fr. Isídro Alonzo, at founding of Mission Santa Cruz, ii, 454;–returned to Mexico, 511;–his Representación, 511-516
Sale of Missions proposed, iv, 286-287; 347-348;–Fr. Durán protests, 289-290;–urged by Pio Pico, 366-367;–Fr. Durán's reply, 369-372;–laid before assembly, 433;–Pico determined on sale, 442-443;–Fr. Durán refuses assistance, 443; –proposed by Juan Bandini, 497-499;–committee disapproves plan, 499-501;–sale resolved against orders from Mexican Government, 455, 501-502;–first Mission sold, 458;–sales annulled by Flores assembly, 566, 769-770;–declared null by U. S. Court, 767-771
Salgado, José Hermenegildo, iv, 707
Salgado, Juan, iv, 151
Salgado, Fr. Juan Maria, O. P., Lower California, ii, 501
Sália, Rt. Rev. José Salvadór, of Sonora, iii, 251
Salinas, Rancho de, iii, 59, 154, see Rancho Nacional, del Rey, de San Pedro
Salinas River, see Rio Salinas
Salinas Valley, iv, 327
Salmón, Alejo, iv, 263
Salmón Creek, iii, 155
Saltworks of San Blas, ii, 124
Salud, La, camp, ii, 48
Salvadór, Antonio, ii, 151
Salvadór, Ignácio, ii, 176
Salvadiérra, Fr., in "Ramona," iv, 674
Salvatiérra, Rev. Juan Maria, S. J., ii, 134;–iv, 814
Salve Regina, ii, 175, 559, 627
Sample title deed of Mission sold, iv, 509-511
San Agustín, The, ii, 661
San Alejo, spring, ii, 27, 663
San Andrés College, ii, 656
San Andrés y San Raimundo, ii, 52
San Antonio, Alameda Co., iii, 646
San Antonio land grant, iii, 646
San Antonio Mission, see Mission
San Antonio de Pala, iii, 143;–iv, 107, see Pala
San Antonio, Lower California, iv, 238, 515
San Antonio, Texas, ii, 246
San Antonio, The, (El Principe) ii, 4, 8, 10, 11, 16, 17, 64-66, 71-74, 77-84, 86, 87, 89, 102-104, 110, 127, 131, 139, 146, 161, 166, 201, 210, 211, 216, 219, 320, 325, 660
San Apolinário, ii, 29
San Bartolomé, ii, 300
San Beltrán, arroyo, ii, 48
San Benito River, see Rio, Arroyo
San Benvenuto, or Osito, ii, 39
San Benvenuto, arroyo, ii, 95
San Bernabé Bay, ii, 9-11
San Bernabé, Cañada de, ii, 185
San Bernardino, iii, 144, 145;–iv, 107, 310
San Bernardino Mountains, ii, 195, 666
San Bernardino Valley (Santa Clara), ii, 95, 492-493
San Bernardo River, ii, 38
San Bernardo Rancho, iv, 309
San Blas, Port of, Gálvez at, ii, 4;–mosquitoes at, 97;–Fr. Serra at, 108;–saved by Fr. Serra, 109-110, 115-116, 121;–allowance for, 122;–saltworks, 124; –ment., 16, 86, 112, 126, 133, 139, 153, 155, 160-163, 166, 202, 214, 216, 219, 220, 274, 320-326, 371, 374, 376, 382, 393, 404, 417, 422, 437, 438, 441, 453, 528, 538, 544-547, 576, 591, 636, 659;–iii, 16, 17, 72, 84, 333, 359, 414, 442, 443, 557, 606, 647;–iv, 224, 226, 228, 321, 330
San Bruno Hills, ii, 52, 53
San Buenaventura Mission, see Mission San Buenaventura

San Carlo Church, Rome, iv, 667
San Carlos Custody, ii, 392
San Carlos, Indian gambler at, ii, 566
San Carlos Island, ii, 159
San Carlos Mission, see Mission
San Carlos Pass, (Puerto de), ii, 136, 176, 666-667
San Carlos, The, supply ship, blessed by Fr. Serra, ii, 8;–sails for north, 10;–arrives at San Diego, 11;–mishap, 130;–first through Golden Gate, 164;–ment., 4, 9, 12, 13, 17, 18, 20, 63, 68, 80, 81, 102, 104, 108, 110, 139, 161, 165, 166, 202-207, 210, 219, 325, 437, 438, 660;–iii, 55, 62, 66
San Carlos, The, (Philippine vessel), ii, 326, 396, 397, 398, 437
San Cayetano, arroyo, ii, 682
San Cayetano, Bolsa de, land grant, iii, 646
Sánchez, Agustín, iii, 246
Sánchez, Fr. Francisco de Jesus, joins Bishop Diego, iv, 222;–arrives, 227;–at Santa Barbara, 238;–obtains land grant, 261;–vice-rector seminary, 263, 279, 301;–takes oath, 282;–praised, 469, 674;–leaves seminary, 625;–at Los Angeles, 685;–"Fr. Salvadierra" in "Ramona," 674;–at first synod, 692;–stays in California, 698;–preaches at opening of novitiate, 707;–before Land Commission, 732-733;–ment., 512, 515, 683, 697, 703, 709, 720, 735
Sánchez, Fr. Francisco Miguel, ii, 177, 215, 339, 542
Sánchez, José Antonio, ii, 625;–iii, 37, 145, 178, 305, 356
Sánchez, Fr. José Bernardo, ii, 646;–iii, glad at relief from mission temporalities, 104-105, 168;–with expedition, 142-145;–appointed presidente, 161, 249-250;–swears conditionally, 237, 244, 270;–demands passport, 261;–loathes office, 249-250, 329, 336, 464;–resigns, 306-307;–teaches reading and writing, 325;–on emancipation, 376;–receives Zacatecan Fathers, 408;–without laborers, 416;–mulcted by paisano chiefs, 553;–protests land grant, 645;–death, 451, 560;–autograph, iii, 144
Sánchez, José de la Cruz, iv, 177
Sánchez, Rafael, iii, 552;–iv, 471, 481, 485
Sánchez, Urbano, iv, 26
Sánchez, Vicente, iii, 252;–iv, 35
Sancho, José M., iv, 241
Sancho, Fr. Juan, discreto, ii, 361, 382;–guardian, 393, 402-403, 409-410, 416, 433-434;–autograph, 402
Sancho, Fr. Juan Bautista, at San Antonio, iii, 19;–refuses oath, 244, 272, 273;–death, 290;–ment., 325;–autograph, 326
San Clemente, arroyo, ii, 492
San Cósme, Mexico City, iii, 93
San Cristóbal Mts., ii, 151
San Daniel, Laguna de, ii, 38
Sandwich Islands, sectarian bigotry, iii, 478, 482, 650-652;–ment., 245;–iv, vicar apostolic of, 612, 615, 663, 790;–ment., 235, 550
San Diego Convent, Mexico, iii, 93
San Diego Mission, see Mission
San Diego, port, presídio, "Old Town" discovered, named, ii, 3, 7, 11;–latitude, 12;–expeditions to, 10-16;–savages, 13, 15, 20-21; first Mission at, see Mission;–Portolá expedition leaves, 18, 22;–Portolá returns, 60;–distress, 61-22;–Fr. Serra's letter, 66-68;–Portolá's second expedition, 71;–salaries of garrison, 122;–Ortega comandante, 125, 139;–Ánza, 171;–temporary church, 185-188;–Fages, 393;–Zúñiga comandante, 450;–school, 474;–Vancouver, 470;–ment., 80, 83, 127, 131, 133, 136, 144, 161, 196, 206;–see Fr. Serra, Missions;–iii, liquor shop, 132;–Echeandía arrives, 224, 237;–electors meet, 251;–Echeandía, 343;–Padrés, 346;–Victoria, 347;–conspiracy against Victoria, 361-364;–Hijar at,

507;–ment., 62, 222, 240, 265, 266;–iv, people oppose confiscation of Missions, 16-17;–Fr. García Diego sails, 69;–to be residence of Bishop, 197, 209; –Bishop Diego arrives, 225-228;–unfit for Bishop, 229, 232;–population in 1840, p. 130;–partido, 390;–U. S. flag raised, 561;–Stockton, 569;–Kearny, 575;–Pico returns, 632;–ment., 296, 308, 309, 487, 488

San Dieguito, Indian pueblo, iii, 503, 531;–iv, 147

San Dionísio, or Yuma City, Arizona, ii, 139

San Elzeário, Rio, see Rio

San Emígdio Rancho, iii, 204-206

San Estéban, Alisos de, ii, 32

San Estéban, or Point Breakers, ii, 152

San Felipe, Chihuahua, ii, 292

San Felipe Pass, ii, 667

San Felipe, ranchería, iii, 143;–iv, 571

San Félix de Cantalício, ii, 82

San Fernando Church, Mexico City, iii, 265;–President Herrera buried in, iv, 670

San Fernando College, see College

San Fernando Mission, see Mission San Fernando

San Fernando de Velicatá Mission, Lower California, ii, 15, 61, 81-83, 164, 212

San Fernando Valley, ii, 32, 197

San Francisco, Arroyo de, see Arroyo

San Francisco Bay, Drake's Bay, ii, 7;–rediscovered, 50;–ment., 82, 83, 85, 96, 97

San Francisco Bay, Port, discovered, ii, 51;–first so named, 58;–"Arm of the Sea," 51-53, 96, 97, 142, 164, 181;–Fr. Palóu and Rivera at, 141-143;–surveyed, 164-165;–first ship, 164;–Ánza at, 181-182;–Langsdorff, 634;–ment., 97, 140, 171, 172, 298, 310, 319, 322, see Fr. Serra, Fr. Palóu, Neve, Rivera, Presídio, Mission;–iii, 142;–iv, 318, 593, see San Francisco City

San Francisco Borja, Mission, Lower California, ii, 127

San Francisco, Cañada de, ii, 52

San Francisco City, (Yerba Buena), so named, iv, 266-267, 563;–U. S. flag raised, 551, 555;–first newspaper, 563; –first election, 563;–first church, 615;–Babylon or madhouse, 677;–priests at, 685;–first synod, 692-693;–cholera, 697;–archdiocese, 710-711, see Archbishop Alemany, Sisters

San Francisco Call and wicked fiction, iv, 808-810

San Francisco Demokrat and vile story, iv, 806

San Francisco, or La Hoya de la Sierra Santa Lucía, ii, 40

San Francisco, Las Llagas de, ii, 40

San Francisco Mission, see Mission

San Francisco Presídio, see Presídio

San Francisco River, (San Joaquín), discovered, ii, 98;–ment., 164, 622, 625, 681

San Francisco, Sierra de, ii, 97

San Francisco Solano, his activity in Perú, ii, 342;–iii, 396

San Francisco Solano, Cerro de, ii, 492-494;–Mesa de, ii, 29

San Francisco Solano Mission, see Mission

San Francisco Xavier del Bac, Arizona, ii, 134, 200

San Francisco Xavier (Javier), The, iii, 140

San Francisquito Creek, ii, 53, 141, 144;–iii, 154

San Gabriel Custody, ii, 392

San Gabriel Mission, see Mission

San Gabriel Range, ii, 622, 680

San Gorgónio Pass, ii, 666-667

San Gregório, camp, ii, 176

San Guido de Cortona, ranchería, ii, 37

San Hilário de Cacaumeat, iii, 38-39

San Ignácio, Sonora, ii, 174

Saniles Indians, ii, 283

San Isídro Springs, iii, 144

San Ívon, Arroyo de, ii, 49

San Jacinto, Mt., or Mt. Edgecombe, ii, 159

San Jacinto Pass, ii, 136
San Jacinto Mountains, iii, 666-667
San Jacinto Rancho, iii, 144, 658;–iv, 107
San Jacinto Valley, ii, 667
San Jácome de la Marca, Valle de, ii, 27, 663
San Joaquín, name for new Mission not established, ii, 82
San Joaquin River (San Francisco), see Rio San Joaquin
San Joaquín y Santa Ana de Angayaba, camp, iii, 38-39
San Joaquín Valley, iii, 37;–iv, 313
San Jorge Spring, iii, 147
San José del Cabo, Lower California, iii, 443
San José de Grácia, or Simí, iii, 646
San José Mission, see Mission
San José, pueblo, founded, ii, 222;–ment., 365, 367, 475, 513;–iii, 645;–iv, Bishop Diego at, 266;–school ordered, 332, 334;–Sisters Notre Dame Convent, 689;–ment., 129, 280, 296, 452, 583-584, 660, 680, 681, 685, 708, 729
San José Rancho, iii, 658
San José, The, ii, 17, 44, 52, 53, 67, 660;–Philippine galleon, 324
San José, Valle de, ii, 177, 195
San José Valley, or Sajopin, ii, 490;–iii, 143
San Joseph, Arroyo de, ii, 177
San Juan Bautista Creek, ii, 667
San Juan Bautista Mission, see Mission
San Juan Bautista, or Pedernales, ii, 38
San Juan Capistrano Indians, ii, 237
San Juan Capistrano Mission, see Mission
San Juan Capistrano Valley (site of San Luis Rey), ii, 27, 28
San Juan Capistrano Viejo, or Pale, ii, 490, 496
San Juan Capistrano de Uturituc, Arizona, ii, 175
San Juan de Dios, (L. C.), ii, 68
San Juan de Dios, Marl Springs, Cal., ii, 199
San Juan Nepomuceno, ii, 49
San Juan Nepomuceno, novena to, ii, 151
San Juan Nepomuceno, The, ii, 325
San Juan de Perúcia Lake, ii, 39
San Ladislao (El Buchon), ii, 39
San Leandro Creek, ii, 96
San Leandro Rancho, iii, 156;–iv, 638
San Lorenzo Bay, Nootka Sound, ii, 152
San Lorenzo Creek, ii, 96
San Lorenzo Rancho, iii, 156
San Lorenzo River, ii, 48
San Lorenzo, Spain, ii, 457
San Lúcas, arroyo, ii, 48
San Lúcas Cape, ii, 9
San Luis Bay (L. C.), ii, 109
San Luis Gonzaga Spring, ii, 681
San Luis Obispo Mission, see Mission
San Luis Obispo, or Dos Pueblos, ii, 37
San Luis Potosí, Mexico, iv, 481
San Luis Rey (Gaviota), ii, 37
San Luis Rey Mission, see Mission
San Luis Rey wine, iii, 571
San Márcos Rancho, iv, 457
San Mateo, Arroyo de, ii, 52, 181;–iii, 155
San Mateo Rancho, iv, 184
San Marzál ("Death"), iii, 221
San Miguel de Horcasitas, Sonora, ii, 174, 189
San Miguel Mission, see Mission
San Miguel de Noches, rancherías, ii, 199
San Miguel de Sisuguina, iii, 39
San Miguel Valley, ii, 60, 91
San Miguelito Rancho, iii, 559
San Nicolás, El Cantil, ii, 39
San Pablo Bay, discovered, ii, 53;–surveyed, 164;–ment., 97, 206, 625
San Pantaleón (Ojitos), ii, 29
San Pascuál Baylon, proposed

for Mission, ii, 82;–plain, 95, 144;–rancheria, ii, 197, 199
San Pascuál, Indian village, iv, 571;–battle at, 572-573
San Patricio, Cañada de, ii, 176, 177, 667
San Pedro de Alcántara (Alto de Jumín), ii, 48, 144, 666
San Pedro de los Jamajabs (Mohaves), ii, 194
San Pedro, land grant, iii, 646
San Pedro á Moliano, rancheria, ii, 33, 664
San Pedro Point, ii, 44
San Pedro, Port of, iii, 650, 657;–iv, U. S. troops land, 558;–Charity Sisters arrive, 718;–ment., 330, 561, 564, 565, 568, 683
San Pedro Regalado, ii, 49, 144
San Pedro y San Pablo de Bicuñer, pueblo Mission, ii, 352-353
San Pedro Saxoferrato, ii, 39
San Rafael land grant, iii, 645
San Rafael Mission, see Mission
San Raimundo, cañada, ii, 52
San Ramón Nonato, ii, 38
San Ramón Creek, ii, 99
San Ramón Valley, ii, 99
San Rogério (Berrendo), ii, 32
San Róque (Carpintería), ii, 34
San Salvadór Creek, ii, 96
San Sebastián, camp, ii, 176
San Simon Lípnica, ii, 27
San Simon y San Judas, ii, 49, 53
San Simon y San Judas de Uparsoytac, Arizona, ii, 175
Santiago, Fr. Juan Norberto de, at San Luis Rey, ii, 497;–captured, iii, 15, 16
Santiago, Parage de, land grant, iii, 646
Santillan, Rev. Prudéncio, ordained priest, iv, 412;–at Mission Dolores, 516;–retires to Mexico, 686
Santiago, Arroyo de, ii, 29
Santiago Chon (James Jones?), convert, ii, 642
Santiago, Juan de, ii, 496
Santiago, The, ii, 131, 136, 144, 146-159, 161, 166, 218-220, 293, 298, 300, 319, 320, 325
Santiago, The, (Nueva Galicia), ii, 127
San Vicente, Arroyo de, ii, 39
San Vicente Springs, iii, 155
San Zeferino, cañada y rancheria, ii, 38, 59, 664
Santo Domingo, Arroyo de, ii, 682
Santo Domingo Valley, ii, 49, 666
Santo Tomás de Aquino, ii, 194
San Timotéo Cañon, ii, 666
Santos Mártires Hipólito y Casiano, ranchería, ii, 33, 664
Santa Ana, Lower California, ii, 40
Santa Ana, on Portolá's march north, ii, 38
Santa Ana, Rio de, see Rio
Santa Ángela de Foligno, plain, ii, 98, 99
Santa Anna, Antonio López de, President of Mexico, iii, 373, 443, 504, 507, 508, 515, 516, 518;–defeated in Texas, iv, 73;–excludes foreign priests, 223;–admits Jesuits, 284;–confiscates Pious Fund, 245-246, 438;–appoints Micheltorena governor, 269;–ment., 282-283, 294, 330, 403, 407, 419;–autograph, iv, 243
Santa Apolónia, The, iii, 246
Santa Barbara Channel, see Channel
Santa Barbara Mission, see Mission
Santa Barbara Presídio, Town, see Presídio
Santa Catalina de Bonónia Valley, ii, 32
Santa Catarina Arroyo, ii, 176
Santa Catarina, or Walker River, ii, 198
Santa Clara, Cañada and Rio, ii, 33, 59, 194, 197, 491;–iii, 205
Santa Clara Mission, see Mission
Santa Clara de Montefalco, ranchería, ii, 34
Santa Clara Valley, ii, 95, 203
Santa Coleta Valley, ii, 99
Santa Cristina Island, ii, 148
Santa Cruz, arroyo, ii, 48, 144
Santa Cruz College, Querétaro, see College, Querétaro

Santa Cruz Convent, Tepíc, ii, 320
Santa Cruz Island, ii, 618;–iii, 253
Santa Cruz Mission, see Mission
Santa Cunigundis, ii, 34
Santa Delfina, river and camp, ii, 44, 45, 54, 94, 141, see Rio
Santa Elena, cañada, ii, 39
Santa Eulália, laguna, ii, 176
Santa Expedición, ii, 5, 660
Santa Fé, New Mexico, ii, 111;–iii, 159;–iv, 569, 572, 589
Santa Gertrudis, Lower California, ii, 135
Santa Gertrudis Spring, iii, 144
Santa Gertrudis land grant, iii, 645
Santa Humiliana, ii, 39
Santa Inés College Ranch, iv, 684
Santa Inés Mission, see Mission
Santa Inés River, see Rio
Santa Inés Seminary opened, iv, 262-263;–students, 612
Santa Isabél, Arroyo de, ii, 491
Santa Isabél, Cañada de, iii, 142, 143
Santa Isabél, ranchería, ii, 194;–iv, 107, 571
Santa Isabél, Valle de, ii, 27
Santa Justa, The, ii, 438-440
Santa Lucía, Sierra de, ii, 40, 54, 87, 662
Santa Margarita, asistencia de San Luis Obispo Mission, iii, 48, 643, 644;–iv, 547
Santa Margarita, asistencia de San Luis Rey, ii, 490;–iv, 761
Santa Margarita Valley, ii, 28
Santa Margarita de Cortona (Dos Pueblos), ii, 37
Santa Maria de Antígua, on Isthmus of Panamá, ii, 245
Santa Maria, Rio de, ii, 38
Santa Maria Magdalena, cape, ii, 148
Santa Maria Magdalena, cañada, ii, 663
Santa Maria Magdalena, Sonora, ii, 174
Santa Maria, Fr. Vicente de, arrives as chaplain, ii, 161;–first priest through Golden Gate, 164;–buries letters, 165;–chaplain, 167, 202, 203;–assigned to Mission, 210;–at Mission Dolores, 215
Santa Marta, ranchería, ii, 30
Santa Mónica, El Cajón, iii, 142, 143
Santa Paula, rancho, iv, 510
Santa Paraxédis, ii, 28, 663
Santa Rita, ranchería, ii, 681
Santa Rita, The, iii, 136, 140
Santa Rosa Island, ii, 619;–iv, 75
Santa Rosa, Pozo de, ii, 176
Santa Rosa, Rio de, see Santa Inés River
Santa Rosa Valley, iii, 147, 508;–iv, 249
Santa Rosa de Vitérbio, ii, 32
Santa Rosalía, ii, 38
Santa Rufina, The, ii, 438-440
Santa Serafina, ii, 39
Santa Sinforosa, ii, 27
Santa Teresa, El Cojo, ii, 38
Santa Teresa Hills, iv, 326;–treaty at, 326
Sarápes grandes, blankets, iii, 69
Sarragossa, Spain, iii, 621
Sarría, Fr. Vicente Francisco de, death, ii, 334;–on Russian Baptism, 641-642;–ment., 533, 644-646;–iii, first comisário-prefecto, 4;–pastoral, 4-7;–on Fr. Quintana, 15-16;–aids troops, 18;–on soldiers with priests, 25;–on Indian mortality, 30;–founds Mission San Rafael, 31;–circulars, 41-45;–biographical sketches, 46;–would welcome Jesuits, 48;–surrenders Missions, 52;–term expires, 53;–objects to cholos, 62-66;–forbids coaches, 89;–protest against taxing Missions, 140;–presidente, 174;–objects to legislative assumption, 176, 182-183;–reproves Fr. Altimira, 179-180;–defends Fathers, 187-188;–sad description of Missions, 190-193;–pleads for rebels, 205-206;–comisário prefecto again, 207, 404;–refuses oath, 214-219, 245;–arrested, 221-222;–on schools, 242, 325;–to be exiled, 246, 307, 565;–tells Fr. Martínez to stay, 263;–offers to retire to

Sandwich Isles, 268-269;–attends sick afar, 290;–on emancipation, 377;–stays at Soledad, 454;–death of, 560, 568-571;–ment., 26, 29, 40, 152, 160, 170, 171, 175, 178-181, 184-185, 195, 220, 234, 239, 249, 250, 257, 259, 263, 266, 272, 280, 290, 302, 304, 328, 332, 347, 356-357, 387, 576, 607, 609-611; –iv, to be exiled, 4;–accent on name, 180;–ment., 82, 152, 190, 522, 526, 781, 815;–autograph, iii, 5

Saucito, camp, ii, 356

Savages, see Indians;–why they abhor Christian Religion, iii, 435-436;–tamed by Religion, iv, 536-537

Savannah, The, iv, 551, 565

Scandalous proceedings, see Fr. Martínez, Fr. Mercado, José Castro, Echeandía

Scandalous conditions at San Gabriel, iv, 163;–at Santa Barbara presidio, see Fr. Ibárra, Fr. Suñer;–at San Carlos, iii, 62-64;–at Sonoma, iii, 581-591, see Soldiers

Scandalous officials, ii, 515, see Chico, Gutièrrez

Scarcity of food, ii, 100-101, 130-131

Scene, remarkable, ii, 401-402

Schemers against Missions, see Neve, De Croix, Echeandia, Alvarado, Pico, Bandini, Vallejo, Híjar, Padrés

Scheme, Híjar-Padrés, foiled, iii, 508

Schismatic baptism, validity of, ii, 641-642

Schmidt, Captain Carlos, iii, 155

School for boys at Santa Inés, iv, 262;–at Mission Dolores, 627, 716;–at Monterey, 93-94, 523, 651;–Los Angeles, 677, 691, see Borica, Solá, Micheltorena

School for girls, first Sisters', Monterey, iv, 688;–San Francisco, 714;–Los Angeles, 718, see Micheltorena

Schools, Christian, necessary, iv. 713;–Borica's idea, ii, 475;–Micheltorena's regulations, iv, 332-334

Schools in Lower California, iv, 188

Schools for teaching Spanish ordered by king, ii, 472-473

Schools, Fr. Sarría's circular, iii, 325;–friars want them, 242; –Echeandía's talk on but claptrap, 394-398;–paisanos cared naught, 398-399

Schoolbooks difficult to procure, ii, 274, 474-475

Schoolmasters scarce, ii, 274, 473-474

Scott, Diego (James), buys Mission San Luis Obispo, iv, 460;–ment., 84, 234

Scott, General Winfield, enters Mexican Capital, iv, 629

Schuler, Most Rev. Fr. Denis, O. F. M., ii, 476

Schwenninger, Rev. Florian, O. S. B., iv, 696

Scrupulous honesty of friars, ii, 580;–iii, 249;–of Fr. Durán, iv, 438-439;–of Bishop Diego, 441-442

Scurvy afflicted crews, ii, 11-14, 22, 40, 43-45, 152;–heroism of afflicted soldiers, 45-48

Seal of Confession, iv, 780

Seal of Bishop Diego, iv, 194;–of State of California, 659-660

Seal Rocks, Cal., ii, 143

Searsville, Cal., ii, 53

Season, Paschal, for Easter duty, ii, 543

Secret departure of Fr. Peiri, iii, 412-414

Secret motive of liberal hostility, iv, 418-420

Secret project of Mission enemies, iii, 401

Secretary of Interior, U. S., on Indian affairs, ii, 271

Sect, the, iii, 166;–Carranza leading member in, iv, 580

Sectarian minister, first, iii, 631-637;–ment., 603

Sectarian brutality, iii, 650-652; –iv, 612

Secular education deficient, ii, 475

Secular priest, first in Upper California, ii, 320

Secular priests in Missions, iv, 372, 439;–number in 1844, iv, 324

Secularization, in true sense, desired by Fathers, ii, 527;–iii, 233
Secularization of Indian Missions, true sense, iii, 233, 312, 425, 522, 638;–iv, 297
Secularization decree, September 13, 1813, true meaning, iii, 95-97, 104, 137
Secularization plan of Echeandía, iii, 238;–before assembly, 322-323;–annotated by Fr. Durán, 379-402;–reported unfavorably by Figueroa, 496-500;–Mexican decree, August 17, 1833, iii, 501, 511, 518-520;–iv, 744;–decree, April 16, 1834, iii, 521;–repealed November 7, 1835, iv, 6;–not obeyed in California, iv, 15-16;–decree of Figueroa assembly, August 9, 1834, iii, 523-530;–of November 4, 1834, pp. 530-532;–of the Pico assembly, May 28, 1845, a real confiscation, iv, 373-375;–Pico's decree, October 28, 1845, pp. 445-450;–effects disastrous, iv, 238, 535-538, 540-542, 581-589;–ment., iv, 9-10, 130-131, 160-163, 288-292, 513-514
Secundino, Indian, iii, 13
Segregation of convert Indians from savages, necessary, iv, 140;–system adopted by U. S. Government, 140, 655
Segregation of marriageable girls imperative, ii, 250, see Monjério
Self-denial of missionaries, ii, 449, 458-459, see Friars, Fathers, Missionaries
Selfishness of Mission despoilers, iii, 377-378;–iv, 286, 475, 493
Seminary needed, iii, 343-344;–iv, 240;–founded at Santa Inés, iv, 262-263;–Franciscans in charge, 301, 408, 409, 412, 463, 624, 625;–Picpus Fathers, 677;–Rev. E. O'Connell, rector, 690;–Rev. C. Rúbio in charge, 719;–land grant to, 734-735
Semple, Dr. Robert, iv, 542, 563
Señan, Fr. José, arrives, ii, 423;–returns to Mexico, 511;–his "Representación", 511-516;–appointed successor to Fr. Tápis, 632;–ment., 226-227, 237-241, 621;–presidente, iii, 3, 4, 7, 54, 56;–also vice-comisário, 84;–report or summary of, 11;–on Fr. Payéras, 172-173;–vicário foráneo, 105-106;–to be historian, 174;–death, 173;–ment., 31, 33, 89, 91, 125, 148, 149, 161, 170, 178, 180, 183, 207;–autograph, 105
Senate, U. S., confirms Mexican peace treaty, iv, 629
Sending of missionaries transacted by king and viceroy, ii, 81
Senseless hatred of liberal politicians for Catholic religious, iii, 533
Separation from God aim of French rulers, iv, 662
Separation of Lower from Upper California, ii, 597-598
Sepúlveda, Dolóres, killed at Purísima, iii, 196
Sepúlveda, José, iv, 35
Serafín, Rosário del Beato, ii, 48
Serfs, neophytes under administrators, iii, 541
Sermon criticized for alleged heresy, iv, 420-422
Sermons in Lent and Advent, iii, 613
Serra, Fr. Junípero, enlisted by Gálvez, ii, 4;–blesses packet-boat, 8;–arrives at San Diego, 16;–founds first Mission, 19;–in Indian attack, 20-21;–rash baptism fails, 22;–convalescent from scurvy, 60;–resolves to stay, 61-64;–to Fr. Palóu, 66-68;–writings, 68-69;–for Monterey, 65;–arrives, 74;–founds second Mission, 75-78;–asks for missionaries, 81-82;–Corpus Christi, 85;–assigns friars, 85;–founds Mission San Anton., 88;–moves Mission San Carlos, 89;–Indian language, 101-102;–founds Mission San Luis Obispo, 103;–at San Gabriel, 103;–at San Diego, 104;–annoyed by Fages, 104-106;–council, 107;–embarks for Mexico, 108;–received by Bu-

careli, 109;–saves San Blas, 115-116;–success, 109-121;–on road between Sonora and Monterey, 125, 134-135;–farewell, 126;–report on Missions, 126;–at San Diego, 127;–urges supplies, 130;–at Monterey, 131;–warned against politicians, 145;–Fr. Jaume's death, 170;–pleads for guilty Indians, 170-171;–affections for natives, 101, 225, 246, 347;–meets Anza, 178, 179, 182;–offends Rivera, 183-184;–meets Rivera, 185;–approves Fr. Fuster, 188;–annoyed by Rivera, 201-202;–at San Diego, 210-213;–restores Mission, 214;–founds San Juan Capistrano, 214;–assigns Fathers, 215;–consoled by Bucareli, 216-218–at Santa Clara, San Francisco, 220-221;–advocates whipping as penalty, 276, 341-342;–to Neve on rations, 287-288;–dispute, 289;–empowered to confirm, 297-298;–confirmation tour, 299-301;–Neve objects, 301-312;–confirms privately, 317-318;–triumphant, 312-313;–slandered by Bancroft, 315-316;–love of peace, 292, 303-304, 315, 317-318, 362;–second confirmation tour, 320;–at Santa Clara and Dolores, 324, 326;–objects to innovation, 337-344;–finds way out, 344-345;–objects to injustice, 346-347;–hated by Neve, 347-348, 362-364;–a feat at San Gabriel, 367;–founds San Buenaventura, 368;–blesses Cross for Santa Barbara Presidio, 369;–disappointed by Neve, 369-370;–hopes blasted, 371, 382, 383;–solicitude for friars, 385-389, 407;–on donativo, 390;–public prayers, 391;–asks for priests, 395;–brings Fages to terms, 409;–formula for reports, 445-446;–inner life, zeal, mortification, 396-397, 323, 324;–last confirmation tour, 309-400;–dedicates Santa Clara church, 400;–last blow, 400;–"cursum consummavi," last illness, death, funeral, 400-402;–ment., 6, 7, 9, 18, 90, 99, 129, 138-140, 143, 146, 173, 174, 244, 279, 281, 286, 290, 403, 404, 410, 432, 489, 533, 543, 653;–iii, on rights of Fathers over neophytes, 113;–hated by Bancroft, 172;–in Sierra Gorda, 321;–approves whip, 456;–first land grant, 640-642;–ment., 547, 558, 568;–iv, defends rights of Indians, 12;–opinion of Mission sales, 498;–ment., 305, 367, 386, 683, 805, 815;–autograph, vol. i, 305

Serrano, Leandro, iii, 414

Serrano y Franco, Rev. Francisco Domingo, iv, 718-719

Servant of friars, ii, 125, 280, 282, 287, 332

Servíles, political party in Spanish Córtes, iii, 95

Servin, Ignácio, iv, 481

Servitude of Church to State in Spain, ii, 607, see Patronato

Settlers, why not successful, ii, 511, 512-513;–requisites, 514-515;–religious instruction of, iii, 611-616;–selfishness of, iv, 286;-niggardly towards priests, 391;–American, cruelty to Indians, 650-654

Severe judgment, iv, 111-112

Sgene, ranchería, ii, 679

Shackles as penalty, ii, 573-574

Shame curbs whites, not savages, iii, 458;–stops extermination of Indians, iv, 654

Shameless conduct of soldiers, iii, 201;–iv, 360-361, see Soldiers, Troops

Shameless discrimination against Indians, iii, 191-193;–see Indians

Shameless treatment of Fr. Sánchez, iii, 260-261;–of Fr. Martínez, 292-294, 332-333;–of Fr. Mercádo, iv, 422-426;–of Fr. Ibárra, see Fr. Ibárra;–of Indians at Los Angeles, iv, 650

Shape of Monterey Bay, ii, 73

Shaw, Thomas, iv, 135

Shasta, Cal., iii, 147

Shea, John Gilmary, historian, ii, 206;–iv, 665

Shells, traffic in, by Indians, ii, 194

Sherman, William Tecumseh, iv, 595, 638, 639

Shiftless soldiers, iii, 134;–see Soldiers, Guards
Shipbuilding at San Blas, ii, 160
Ship, first through Golden Gate, ii, 164
Ships, chaplains on, add to efficiency of men, ii, 220
Shipwreck averted through novena, ii, 320
Shoes, forbidden to Franciscans, ii, 628-629;–permitted to Fr. Payéras, 633;–Fr. Sarría on, iii, 42
Short, Rev. Patrick, C. SS. CC., iii, 650;–iv, 523, 790;–autograph, iii, 651
Short Words, Two, iv, 8-11
Shoshone Indians, ii, 226
Shubrick, Commodore, W. Brandford, general order of, iv, 579
Sick with scurvy, care for, ii, 14, 16, 18, 19, 22
Sick at Missions, care for, ii, 555;–desire Sacraments, 449;–refuse medicines, 609;–prefer to die in mountains, 612
Sickness among Indians and Mexicans, general causes, ii, 608-609
Sierra Gorda Missions, Mexico, ii, 7, 130, 246, 341;–Fr. Serra in, 299;–method observed, 426;–ceded to archbishop, iii, 321
Sierra, Fr. Benito, chaplain at sea, ii, 154-160, 166-167, 210, 219
Sierra Madre de California, ii, 667;–Nevada, ii, 197;–iii, 146;–iv, 652;–de San Benito, ii, 203;–de San Gabriel, 197;–de San Francisco, 97;–de San Márcos, 197;–de San Pablo, 193;–Santa Clara de Montefalco, 159;–de Santa Coleta, 194;–de Santa Lucía, 39, 54, 56, 71;–de Santa Lucía, north of San Rafael, iii, 156
Signature of Pio Pico in U. S. District Court, iv, 755-756
Siguicin, rancheria, ii, 679
Silly charge, iii, 282
Silva, Most Rev. Fr. Commissary General Joaquín, ii, 455
Silva, José Manuel, iii, 142
Silva, Mariano, iv, 481, 551
Silver watches prohibited to friars, ii, 628-629, 632
Simí Valley, ii, 491;–iii, 230;–land grant, 646
Simplicity of Indians abused, iv, 184
Simpson, Sir George, on Santa Barbara, iv, 234-235
Sinalóa, ii, 133, 139-141, 174, 292, 365;–iv, 283
Síndico, or depositary, at College of San Fernando, ii, 84, 163, 219, 247, 372, 374, 453, 461, 544, 578, 591;–iii, 17, 208-209, 248, 267;–iv, 522;–at Tepíc, iii, 209, 403;–iv, 26;–in California, iii, 257-258, 550, 567-568;–iv, 790
Singing savages, ii, 148-149
Singers and singing at Missions, ii, 256-257, 273
Sínodos, see Stipends
Sins crying to heaven, iii, 228
Sisters of Charity arrive at San Francisco, iv, 697;–at San Pedro for Los Angeles, 718;–Dominican at San Francisco, 688-689;–of Mercy, at San Francisco, 715;–Notre Dame at San Francisco, 688-689;–of Presentation at San Francisco, 714
Sisters of Charity, two, die of cholera on the way, iv, 697
Sisters' school, first in California at Monterey, iv, 688;–at San Francisco, 714
Sisupistu, rancheria, ii, 679
Sites for colonies proposed, ii, 516;–for Missions, 143-144, 181, 490-492
Sítio, meaning of, iii, 475
Sítio de ganado mayor, iv, 265
Sitjar, Fr. Buenaventura, arrival, ii, 84;–assigned, 85;–at founding of San Antonio, 87-88, 129, 178, 215;–marks site of San Miguel, 491-492;–at San Miguel, 496, 549-551;–his Indian vocabulary, 554;–iii, 611;–at Fr. Lasuén's death, ii, 596
Sitka region discovered, ii, 321
Situation in California early in 1846, iv, 493-494
Six Articles of Fr. Durán, iv, 431-432

Sixth and Seventh Commandments annoy liberal politicians, iv, 419-420
Sixty degrees, Spanish farthest north, ii, 322
Slanders, friars accustomed to, iii, 404;–of Bancroft, Hittell, and paisano chiefs, especially, 545, 556-559
Slaughter of horses ordered by governor, iii, 80
Slaughter of cattle, alleged wanton, iii, 557-559, 637, 654-660
Slavery, Indian life under administrators, iii, 478;–iv, 178, 273, see Soldiers, Indians, Administrators
Slawianska River, ii, 634, see Rio
Sloat, Commodore, John D., general order, iv, 561-562;–proclamation, 552-554;–retires, 555;–ment., 597, 817
Smallpox carries off Indians, iv, 321
Smith, H. C., iv, 748
Smith, James Wilcox, iii, 67
Smith, Thomas Jefferson, iv, 682
Smoking among savages, ii, 235
Smuggling prohibited, ii, 630;–Bandini guilty, iii, 513
Snook, Joseph Francisco, iv, 69, 226, 234
Soberanes, Feliciano, iii, 177;–buys Mission Soledad, iv, 460, 507
Soberanes, Guadalupe, iv, 481
Soberanes, José M., iv, 481
Soberanes, Juan, iv, 481
Soberanes, Mariano, iv, 727
Sobradilla, Pablo, iii, 482
Socialism, Christian, iii, 491
Sócies, Fr. Lorenzo, ii, 519
Society of the Propagation of the Faith, iv, 789, 790
Socorro, New Mexico, iv, 569
Solá, Pablo Vicente de, appointed governor, iii, 10;–defends Fr. Quintana, 13-15;–friendly to friars, 36;–rules for soldiers, 39-40;–to viceroy in behalf of friars, 48-51, 71;–aid received from Missions, 59-61;–lauds Fr. Martínez, 59-61;–expedition against savages, 37, 145;–puts cholos in Mission San Carlos, 63-66;–peevish, 67, 68, 134;–ungrateful, 111-112;–on secularization, 103-104;–satisfied, 128;–unreasonable, 134-139;–taxes Missions, 139;–delegate to Mexican Congress, 150, 158;–receives money from Missions, 151;–on dues to Missions, 210;–ment., 7, 20, 23, 25, 29-34, 58, 91, 121-123, 126, 132, 148, 152, 159, 163, 165, 172, 224, 646;–iv, 332, 816;–autograph, iii, 50
Solano Mission, see San Francisco Solano
Solano, or Sonoma, iv, 313, 412
Solano, Suizun chief, iv, 313
Soldiers, purpose at Missions, ii, 105;–a drawback, 92, 182-183;–as mayordomos, 112;–dislike Fages, 114;–married preferred, 133;–under Neve despise friars, 291, 358-360;–insolent, immoral, 360, 384;–enlisted with bounty, 174, 365-366;–should be married, 365;–disdain labor, 470;–after runaways, 499-508;–iii, badly equipped, 36-37;–regulations for, 39-40;–dissolute, 35, 63, 66;–ungrateful idlers, 131, 223;–"untamed mules," 233;–useless, 229-232;–quartered at Mission San Diego, 236, at San Carlos, 63-66;–unable to subdue Indians alone, 311;–too many, 330-331;–inconsiderate, 331;–iv, idle gamblers, 88;–from Mexico not wanted, 72;–desperate from want, 105;–poorly equipped, 308;–disorderly, 360, 485
Soledad, Doña, iv, 228
Soledad Mission, see Mission
Solér, Juan, storekeeper, ii, 132
Solér, Nicolás, military inspector, ii, 328, 361;–military commander, 356-357;–foolish proposition, 430-431;–removed to Tucson, 431-432;–iii, ment., 253
Solér, Pablo, surgeon, ii, 550
Solís, Joaquín, revolts, iii, 283;–against Echeandía, 331, 334;–

set free, 284-290;–ment., 285, 286, 289, 296, 298, 301, 302, 328, 343, 357
Solicitude for Indians, Fr. Durán's, iv, 468-469;–Governor Mason's, 593-595, see Friars, Fathers, Missionaries, Indians
Solomon quoted, ii, 524
Solórzano y Pereyra, Juan, author, ii, 671;–iii, 13, 66, 136, 137, 607-608
Solution of a puzzle, iii, 107
Sombreros, Mexican, iii, 45
Somera, Fr. José Ángel, arrives, ii, 84;–assigned, 85;–surrounded by savages, 90-91;–retires to Lower California, 93
Somerset, Ohio, iv, 682, 688
Somoza, Antonio M., iv, 481
Sonoma, ii, 497;–iii, 178, 180, 184, 466;–iv, M. Vallejo's realm, 136-138;–Indian slaughter, 129;–Vallejo captured, 542;–Bear flag raised, 542-543;Ide's proclamation, 544-545;–U. S. flag raised, 555;–ment., 123, 126, 135, 145, 296, 313-315, 321, 391, 412, 489, 525, 610, 644, 690, 724, 727, 761
Sonora, Mexico, ii, 110, 134, 171, 179, 202, 221, 248, 292, 312, 354, 355, 371, 391, 392, 479;–iii, 392, 393, 396, 417, 471, 488;–iv, 196, 283, 309, 518, 570, 578, 673
Sonora, beginning of diocese, iv, 196;–ment., 793;–Missions, ii, 246
Sonora to Monterey, route, ii, 125, 161
Sonora, The, ii, 154-161, 166
Sonorans in revolt at Los Angeles, iv, 70
Sorcerers hostile to missionaries, ii, 169;–vile, 236
Sorentini, Rev. Cayetano, iv, 692, 718
Sória, Francisco, iii, 277
Sória, Fr. Rafael, on confusion in Mexico, iii, 268;–ment., iv, 213, 214, 221, 296-300;–autograph, iv, 221
Soriano, Rev. Fr., iv, 189-190
Sosa, Fr. Mariano, with three Zacatecans at San Gabriel, 407-408;–confirms, 409;–ment., iv, 80
Soscol, rancho, secured by M. Vallejo, iv, 272;–horsethieves, 314
Sotelo, Ramón, iii, 196
Soto, Antonio, iii, 305
Soto, Francisco, iv, 152
Sotomayor, Fr. Vicente, O. P., iv, 515, 676
Sotonocomú, cañada de, iv, 261, 735
Soule, Frank, iii, 630
South Sea or Pacific Ocean, ii, 3
Southern Pacific R. R., ii, 45, 197
South American rebels, iii, 58, 61
Southern Missions picture of confusion, iii, 427
Spain and Northwest Coast, ii, 3;–discoveries, see Expeditions;–cedes Nootka to England, ii, 442;–refuses to recognize Mexican Independence, iii, 265;–conditions in, 450;–ment., 629, 634, 637;–iv, aided Missions, 285;–recognizes Mexican Independence, 80-81;–ment., 11, 627, 688, 711
Spalding, Most Rev. John Martin, quoted, iii, 628-629
Spaniard, Fr. Garcés first, among Mohaves, iii, 193
Spanish America, mills in, ii, 261;–Spanish claims in Church matters, ii, 616-617;–Córtes of 1813, iii, 137;–discoveries, ii, 160;–Inquisition, ii, 542-543, 673;–iii, 169, 623-629;–kings sympathized with Indians, ii, 428;–king's supremacy in Church matters, ii, 616-617;–Religion not their first object of Spanish governments, ii, 5, 6, 655-660;–language, medium of communication for Indians, ii, 554;–iii, 610;–laws protected Indians, iv, 533;–maidens married no unbelievers, iv, 413-414;–born males to be exiled, iii, 269;–schools ordered for Indians, ii, 472
Sparks, Thomas, iv, 234

Specimen of liberalized paisano, iv, 426
Specimen demands from troops, iii, 554-556
Speech, freedom of, iv, 393
Spence, David, iii, 360;–iv, 5, 31, 33, 51, 52, 54, 241, 340, 471, 472, 781, 782
Spinning wheels and looms, at Missions, ii, 536
Spirit of friars at San Fernando College, ii, 423, 477-479
Spiritual affairs interfered with, ii, 302-305, 308, 312, 315
Spiritual safeguards of the Fathers, ii, 630;–iii, 577, see Retreats
Spiritual results of the Missions, ii, 593-594;–iii, 79;–iv, 527-530
Spoils, wrangling for, iv, 471-473
Sponsors at Confirmation, obligations of, ii, 300
Spying on friars, iii, 281-282;–iv, 784
Squatters must leave Missions, iv, 584-585
Squirrel and gopher plague, iii, 80
Stafford, Sister Mary Francis, iv, 688
Staple products of Missions, iv, 532, 534, 535
Stars and Stripes at Monterey, iv, 552-553;–Los Angeles, 561-562;–San Francisco, 555;–Santa Barbara, 558;–San Diego, 560;–Sonoma, 555
State of Church after confiscation, iv, 237-238, 391, 397-401
State of Missions in 1783, ii, 394;–in 1832, iii, 653;–after confiscation, iv, 98-116, 297-298
Statehood demanded for California, iv, 657-659
Statesmen, real, iv, 586, 596-597
Stations, Mission, see Pala, Santa Margarita, San Bernardino, Santa Isabél, San Márcos, San Mateo
Statistics, ii, 301, 394-395, 446-449, 512, 593-594;–iii, 79, 80, 551, 653;–iv, 80, 185, 322-324, 657, 686; see Tabular Reports, Spiritual and Material Success of Missions
Stearns, Abel, iii, 360;–iv, 39, 472, 725
Stecker, Martin, iv, 797-799
Steele, Joseph, iii, 254
Steinberger, John B., iv, 753
Stevenson, Jonathan D., arrives with volunteers, iv, 591;–recommends Hunter for Indian agent, 593;–on Pio Pico, 634;–on Pico's dates, 725;–ment., 590, 603, 633, 635, 636, 641;–autograph, 633
Stígmata of St. Francis, ii, 39-40
Stipends of friars from Pious Fund, ii, 124, 219, 279, 280, 332, 428, 461-462, 545;–not paid in cash to friars, 280, 461-462, 540;–Fr. Presidente and supernumeraries receive no, 110, 219, 466;–use made of, 262, 373, 527-528, 578, 648;–begrudged, 523-529;–due of right, 530;–regarded as alms, 219-220;–iii, 248-249, 265;–how applied, 411, 647, 650;–not sent in cash, 209;–unpaid, 210, 249;–due to friars, 560-561;–secured at heavy discount, 560, 561;–Figueroa begrudges, 561-562
Stocks, one form of penalty, ii, 276, 342, 573-574
Stockraising, agriculture, industrial arts, not wanted by Neve, ii, 332
Stockton, Cal., ii, 681;–iii, 37;–iv, 690
Stockton, Robert F., Commodore, succeeds Sloat, iv, 555;–raises U. S. flag at Santa Barbara, 558;–at San Pedro, 558, 568;–Los Angeles, 561-562;–premature boast, 564, 570;–names Fremont military commander of California, 563-564;–at San Diego, 569;–will not deal with Flores, 577-578;–aids Kearny, 575;–offers amnesty, 578;–ment., 565, 571, 579, 817;–autograph, 562
Stokes, Edward, iv, 234, 571
Stonington, The, iv, 564

Storekeepers, or habilitados, at presídios, ii, 132, 578
Stories, false, about friars, iv, 805-812
Straining at gnats, iv, 352, 358. 434-435
Strait of Anian, ii, 439;–of Juan de Fuca, ii, 438, 469
Strangers in their own homes, friars, iv, 86-88, 100-102, 160-163, 180-182, 512-513
Struggle of friars for Indian wards incessant, iii, 311
Students at Santa Inés seminary, iv, 612
Students, three, receive Franciscan habit, iv, 707
Stumbling blocks to Indians, see Soldiers
Stupid notions about monks and nuns, iii, 517
Subdeacons, first ordained in California, iv, 257-258
Subjects discussed at first synod, iv, 692-693, 802-804
Submission of friars to confiscation, reasons for, iv, 92-93
Subprefectures, iv, 123
Substitutes for friars not obtainable, iii, 47, 567
Success, Mission System, ii, 593-594;–iii, 115, 423-424, 551;–iv, 86-88, 527-537
Succession in California, law of, iv, 3
Sufferings, dreadful, on march, ii, 43-48;–on voyage, 12-13;–of Kearny's men, iv, 570-571
Suffragans of Archdiocese of Mexico, iv, 793
Suisun Bay, ii, 206
Suisun chief Solano, iv, 313
Suisun Indians, ii, 626
Suisun Valley, iii, 178
Sullivan, John, and the first Catholic Orphanage, San Francisco, iv, 697
Summary of Mission activity, iii, 311-314;–iv, 527-537
Summary of the Mission question, iii, 311-316, see Nutshell
Sumner, William, iii, 650
Sumtache Indians, iii, 23
Sunday at Missions, ii, 255-256;–religious instruction, 255, 627, 655;–iii, 613;–holy Mass, ii, 256
Sunday Mass impossible, ii, 14, 143
Sunday morning at Los Angeles after confiscation, iv, 650
Sun-dials, ii, 628
Súñer, Fr. Francisco, against whiskey shop, iii, 132-133;–will take oath, 244;–wants passport, 278;–blind, 91, 259, 270;–death of, 290, 560;–ment., 256, 273;–autograph, 132
Súñol, Antonio M., iv, 280, 285, 507
Súñol Valley, ii, 99
Sunset Magazine story, iv, 806-808
Superfluous official, iii, 253;–soldiers, see Soldiers
Superiors hampered under Spanish rule, ii, 81, 145, 274;–neglectful, 477;–watchful, 626-627;–iii, 407
Supernumeraries receive no stipend, ii, 461, 466, 540;–receive rations, 279, 285-286, 288-291, 461;–ment., 167-168, 215, 219, 367, 382, 395, 501, 545, 632
Superstitious dread of natives, ii, 614
Supplies furnished by Missions, iii, 459-460;–specimen demands for soldiers, 554-556, see Drafts, Contributions, Chico, Alvarado, Vallejo, Echeandía, Figueróa
Supplies for Missions from Mexico, ii, 109, 132;–spoiled, 114; see Memórias
Supplies from Missions not obligatory of right, iv, 22, 23, 28
Supply ships, ii, 219
Support of Religion and priests duty of faithful, iii, 580, 581;–iv, 395, 608;–in first synod, 692-693;–Vallejo's attitude, 248-250, 791-793
Suppression of Missions proposed, iii, 177
Supreme Being, Supremo Ser, favorite term of paisano chiefs, but not Christian, ii, 676;–iii, 362-363;–iv, 32

Supreme Council of Indies, ii, 298
Supreme Court organized, but failed, iv, 127, 390
Supreme Court U. S., decides against Indians in case of Warner's Ranch, iv, 642
Supreme Government of Mexico, iv, 3, 5, 7, 14, 15, 16, see Bustamante, Herrera, Montesdeoca
Supreme Pontiff, ii, 603-605, see Popes
Supreme power from God, not from people, iii, 564
Surgeons and physicians in California, ii, 451, 550;–iii, 283, see Prat, Soler, Anderson
Surprise, agreeable, to friars and Indians, iv, 596
Survey of San Francisco Bay etc., ii, 206-207
Suspension of Mission sales ordered by Mexican Government, iv, 501-502
Suspicions about Mission ownership, iv, 581
Suso, Fr., of San Fernando College, iii, 265
Sutíl, The, ii, 441
Sutro Heights, ii, 143
Sutter, John A., reports Indian attack, iv, 315;–enlisted by Micheltorena, 327-329;–presumption, 414-416;–Indian agent, 593;–connection with gold discovery, 609-610
Sutter's Fort, Vallejo imprisoned, iv, 545;–U. S. flag raised, 555;–Governor Mason at, 611;–ment., 609
Sweathouses, Indian, ii, 49, 230
Synod, first ecclesiastical, iv, 692, 732;–decrees of, 802-804;–first in Archdiocese of San Francisco, iv, 713
System, Mission, origin, ii, 245;–explained, 242-278;–best adapted for aborigines, 270-275;–adopted, essentially, by U. S. Govt., 272, 595, 655-657;–hated by Neve, 330-335;–College insists on, 433-434, 590;–eloquent defense, 552;–ment., 369, 579, 586-590;–hated by paisano chiefs, see Pico, Alvarado, Bandini, Vallejo;–iv, success of, 86-88, 527-537, 654-655;–cause of happiness to California, 407-408;–foundation of California prosperity, 497;–view of Lummis, 530;–influence continues, 533-534;–saved Indians, 649

T

Taboada, Fr. Joaquín, discreto, iii, 465;–iv, 78
Taboáda, Fr. Luis, see Gíl
Tabular Reports, iii, 652;–iv, 529, 531, 535, see inserts vol. iii
Tache, ranchería, iii, 23
Tacubaya, Mexico, Bishop Reyes consecrated, ii, 392
Tacubaya, Las Báses Orgánicas de, iv, 282
Tacui, ranchería, ii, 680
Taft, William Howard, President, on independence of aborigines, iv, 316
Tagatset, Julian, iii, 150
Tagle, Mariano Pérez de, ii, 321
Tagle, The, iii, 21
Tahiti, Vicar-Apostolic of, iv, 624
Tahualamne, ranchería, ii, 623
Talayojai, ranchería, iii, 143
Talbot, Theodore, iv, 565, 568
Tale, a strange, iv, 35
Tale-bearers and spies, iv, 420
Tales about friars, iv, 804-815
Talihuilimu, ranchería, ii, 679
Tallow candles at holy Mass, iii, 74
Tallow, staple product, ii, 591
Talpa, Our Lady of, ii, 153
Tamáles, ii, 49
Tamataia (Jamataia), iii, 143
Tampico, Mexico, ii, 487
Taney, Hon. Roger B., Chief Justice Supreme Court, U. S., iv, 732
Tápia, José Tibúrcio, iii, 196, 251;–iv, 124
Tápis, Fr. Estévan, writes music, ii, 256;–arrives, 453;–at Santa Barbara, 498;–faculties for presídios, 542;–elected to succeed Fr. Lasuén, 548;–crushing reply to Goycoe-

chea's charges, 551-565, 577-578, 580;–presidente, 596-597;–founds Mission Santa Inés, 601;–vicar-forane, 607-608;–names places for retreats, 630;–on baptism of heretics, 641-642;–ment., 599-602, 607-610, 612-614, 616-620, 623, 632, 633, 641-643, 646-648, 650;–iii, resigns, 3;–at the Canon Fernández council, 152;–on false philosophy, 220;–on oath of allegiance, 220-221;–death of, 226;–ment., 19, 54, 179, 214, 219;–iv, 815;–autograph, ii, 647
Tarahumara, Mexico, iii, 488
Tarragona, Spain, iii, 621
Taravál, Sebastian, Indian guide, ii, 135, 192, 193, 195, 197-199
Tarazon, Indian, ii, 507
Tartar features of Indians, iii, 130
Task, regular, at Missions, ii, 562
Taslupi, ranchería, ii, 680
Taulamne, ranchería, ii, 681
Tayiyas (islay), a fruit, ii, 567
Taxation, unequal, iii, 186-187
Taxes of settlers, ii, 592
Taxes, exorbitant on Missions, iv, 275, 377, see Missions, Contributions
Teach and preach, freedom to, iv, 44
Teachers scarce, ii, 474;–iii, 325, 398, 614;–among paisanos, 399;–salaries, 242
Tecate, rancho, iv, 308
Tecolote, ranchería, ii, 682
Te Deum Laudamus, ii, 75, 178, 179, 206, 369;–iii, 31, 157, 216, 278;–iv, 61, 74, 77, 260, 261, 484, 663, 708
Tegilque, ranchería, iii, 143
Teháchapi (Tejón) Pass, ii, 622, 623;–Range, ii, 197
Telame (Tulame), ii, 623, 682;–iii, 23, 26
Telemaque, iii, 232;–iv, 777, 781
Telles, Rafael, iv, 285
Temblores, Rio de, ii, 90, 91
Temécula, ranchería, iii, 144;–iv, 182, 352
Temple, John, purchases Mission Purisima, iv, 460
Temple, Pliny F., iv, 725
Temporalista, opponent of temporalities, ii, 488
Temporalities, Mission, distasteful to friars, ii, 420-421, 487-489, 532;–loathed, iii, 268-269;–first attack on, 216;–friars eager to be rid of, 374,-376, 438-439, 492, 538-540, 553, 556-557;–ment., 6-7, 116-117, 130;–iv, Fathers willing to cede, 27, 64
Tenagre, in partibus infidelium, iv, 202
Ten Commandments abandoned, iv, 782;–annoying to Liberals, iv, 419-420
Tennessee, Bishop Alemany in, iv, 687
Tennesseean adventurer, iv, 60, 128-129
Tenório, Ignácio, iii, 299
Ten years to convert Indians, ii, 266, 269;–iii, 137
Ten years' service, ii, 424, 442-443, 432
Ten years, Missions exempt from taxes for, iii, 136-138
Tepic, Mexico, ii, 84, 108, 127, 167, 278, 320, 528;–iii, 16, 56, 139, 148, 151, 248, 407, 415, 443, 557, 560;–iv, 26, 73
Terán, Señor, iv, 208
Territorial assembly, first, iii, 169, see Assembly
Territorial districts, iv, 390
Territory secured for Spain through missionary friars, iv, 536-537
Test of practical Catholicity, iii, 317
Testimony before Land Commission, iv, 733
Testimony on treatment of priests and nuns in Mexico, iv, 797-799
Testimony of paisano chiefs and henchmen unreliable, iv, 426, 427
Texas, mission history of, ii, 264;–Missions, 246;–ment., 87, 479;–iii, 465;–revolt, iv, 19, 428;–Santa Anna defeated, 73;–in the Union, 428;–ment., 71, 269, 283, 405, 473-475, 481, 542, 629
Text of Bula Cruzada, iii, 620

Thanksgiving Day Proclamation, first, iv, 661-662
Thanksgiving Masses, ii, 16, 133, 160, 178, 213, 320, 468;–iii, 147
Third Degree and Inquisition, iii, 624-625
Thebes, Egypt, iv, 289
The Hague Tribunal on Pious Fund, iv, 405
The Californian, first newspaper in California, iv, 563;–ceases publication account of gold fever, 610
The California Star, first newspaper in San Francisco, iv, 563;–suspends on account of gold fever, 610
Thieves fall out, iv, 126-127
Thomas Nowlan, The, iii, 302-303, 334
Thompson, creditor of Mission Purisima, iv, 356, 364
Thompson, R. A., iv, 732
Thornton, Sir Edward, decides Pious Fund Case, iv, 695
Thrashing grain, ii, 260
Thurston, H. J., iv, 737
Thurston, S. R., iv, 661
Thwaites's reprint of Pattie's "Narrative," iii, 283
Tiberius, Emperor, iv, 46
Tibúrcio, Indian, ii, 507
Tierney, Rev. R. H., S. J., iv, 797
Tijeras in Portola's march, ii, 47
Tile and brick making, ii, 560-561
Time needed to civilize savages, iii, 533, see Ten years
Tithe collectors appointed by Bishop Diego, iv, 247;–resign, 256
Tithes, ecclesiastical, conceded to King of Spain, ii, 671;–iv, 175;–collected by government officials, 106
Tithes, Diezmos, which see, ii, 460, 592, 671;–iii, 122, 395;–requested by Bishop Diego, iv, 239-240;–pastoral on, 247-248;–regulations for, 247;–collectors, 256, 412, 422;–failure, 246, 247, 255, 391;–pastoral by Fr. Rúbio, 608;–at first council, 692-693, 803-804;–ment., iii, 395, 494
Titles to Indian lands, Fr. Durán urges regulating, iv, 464, 467
Title deeds to Mission property, iv, 502-504;–sample, Mission San Buenaventura, 509-511
Title deeds, fraudulent of Pio Pico, see Pico, Land Cases
Titles, extravagant, iv, 391
Titles of honor not denied, iv, 586; see Gentlemen
Tizcareno, Fr. Angel, iv, 224
Tobacco distributed to Indians, ii, 192, 198;–sale of in various forms, 591
Tobar, José, ii, 320, 325, 370, 395
Toca, José Manuel, ii, 474
Todd, William L., iv, 542
Todos Santos Mission, Lower California, ii, 79
Tolling bell at 3 p. m., iii, 45, see Bell
Toluca Decrees against Catholic Church, iv, 796-797
Tonsure and Minor Orders, iv, 304;–conferred first time in California, 228
Topipabit, ranchería, iii, 39
Toral, Pedro, ii, 121
Toríbio, Archbishop, iii, 42
Toríbio, Indian, ii, 507;–iv, 452
Tórnel y Mendíbil, José M., Minister of War, iv, 223, 270, 503;–to José Castro, 485-486;–circular, 750, 758, 772;–ment., 481
Toro, José del, ii, 121
Torquemada, Fr. Juan de, ii, 54-55, 130
Torquemada, Thomas, O. P., iii, 625
Torre, Gabriel de la, iv, 481
Torre, Joaquín de la, iv, 481
Torre, José de la, iii, 185, 215
Torre, Raimundo de la, iii, 300
Torrens, Fr. Juan, ii, 626;–iii, 3, 53
Torres, Francisco, iv, 70
Torres, Manuel, iv, 135-137
Torres, Fr. Ascensio, Mercedário, iv, 238
Tortillas, ii, 49
Tract Fifteen, iii, 626, 629

Trade, foreign and domestic, iv, 416;–regulations, ii, 590, 591;–restricted, ii, 133, 224, 436-437, 514-515;–foolish regulations, iii, 20;–relaxed, 82-83
Traders, English, iii, 168
Traders and Indians, ii, 570-571
Trades and mechanical arts at Missions, ii, 261-262, 560-563, 637
Trading among Indian tribes, ii, 194, 196
Traducers of missionaries, ii, 246;–iii, not scrupulous, 258
Training schools at Missions, first, ii, 258-275;–continuance due to San Fernando College, 332, 382
Traitors to Religion, ii, 264
Transportation cost, ii, 280
Transports, supply ships, ii, 219, 437
Traveling without guard, missionary, iv, 776
Traveling, means for, lacking to friars, iii, 47, 54;–advanced, not refunded, 73;–for Zacatecans, 443;–for foreign priests, iv, 622-624, see Viático
Treachery of Indians, ii, 157, see Indians;–of paisano chiefs, iv, 326, 360, 423, 424;–of Pio Pico against Victoria, iii, 361-362;–of José Castro against Micheltorena, iv, 326-327
Treason against Mexico by Alvarado, iv, 64-65
Treatment of missionaries by Cortés, ii, 342-343;–by Neve, 358-361, see Rations, Fr. Serra;–at Monterey, ii, 182, see Echeandía, Castro
Treaty of Guadalupe Hidalgo, iv, 744;–Gov. Mason's Proclamation, 630-632;–of San Fernando, 329-330;–of Santa Teresa, 326
Tribunals of justice lacking, iv, 50
Tribunal of Penance, iv, 783
Trigueros, Mexican Minister, iv, 255, 256
Trillo y Bermúdez, Francisco, ii, 659
Trinidad, Rev. Eugenio de la SS., ii, 646
Trinidad, Puerto de la, ii, 155;–rancheria, iii, 38
Trinity County, iii, 147
Tristan, Bishop Estévan Lorenzo, on Patronato, ii, 463
Triúnfo, ii, 491, on route of Fr. Santa Maria
Triumph of missionaries, ii, 428-429;–of Mission System, iv, 274;–short, of Rivera, ii, 212
Troops necessary evil, ii, 425;–composition of and duties, 450-451;–ungrateful, iii, 125-127;–destitute, 17;–supplies for, 19;–Fr. Durán's generosity, 338;–needs of, oppose confiscation, 492-493;–American, iv, 589, see also Soldiers, Guards
Troy in ancient Greece, iv, 289
Truxillo, Most Rev. Fr. Manuel M., ii, 446
Tubac, Sonora, ii, 110, 125, 134, 135, 137, 182, 191, 199
Tucson, Arizona, ii, 175, 191, 366, 531
Tucuman, Peru, ii, 342
Tulare Lake, ii, 196, 621, 679
Tulare River, ii, 623
Tulare Valley, ii, 681;–iii, 22, 24, 25-29;–iv, 322
Tulares, ii, 196, 621;–iii, Mission proposed, 78;–ment., 22-30, 34, 37, 116, 204, 205;–iv, 311, 565, 638, 648
Tulares Indians, ii, 601, 620;–killed by epidemics, iii, 26, 28-29;–iv, 322;–hostile, iv, 310, 313;–converts from, iii, 23
Tunctache, rancheria, ii, 623
Tunisumnes Indians, iv, 216
Tuohuala, or Hubal, iii, 24
Tuolumne River, ii, 681;–County, iv, 690
Tupai, camp, ii, 679
Turks less cruel than California oppressors, iv, 111
Tutelage of Indians, ordinary duration, ii, 532, see Ten Years;–of Indian girls, 250
Tuthill on Indians, ii, 224-225, 384
Twelve Apostles of Mexico, iv, 303
Twenty-five blows the limit, iii, 478, see Flogging

Two Mile Slough, ii, 625
Two missionaries necessary at Mission, ii, 82, 124, 247, 279, 280, 331-335, 418, 427, 523-529
Two reasons for detaining neophytes, ii, 264, see Runaways
Tyler, Daniel, Mormon Elder, iv, 589-591
Tyler, President John, iv, 428
Typical land grant cases of Pio Pico, iv, 747-771

U

Ugárte y Loyola, General Jacobo, ii, 406, 419, 425, 448, 455, 544;–iii, 643, 646;–autograph, ii, 419
Uholasi, ranchería, ii, 623
Ukiah, Cal., iii, 147, 609
Ultramontanes, political party in Spanish Córtes, iii, 95
Ululatos Indians, iii, 146
Uluqui (Coias, Cuit), ii, 240
Unalaska, ii, 438
Unclaimed land only may be granted, iii, 387
Unequal taxation, iii, 186, see Taxation
Unfortunate change in Mexican government, ii, 292-293
Ungrateful Indians, iv, 378-379; –paisanos, 285-288;–troops, iii, 167, see Troops, Soldiers, Guards, Indians
Unhappy republic and character of men at fault, iii, 515;–iv, 794-799
Union of Church and State, correct and false views, ii, 463;–in Spanish dominions, 81, 455, 603-607, 673
Union with God not prevented by worldly cares, ii, 532-533
United States brings peace to California, iv, 493;–declares war on Mexico, 550-551;–flag raised at Monterey, 550-553;–at San Francisco, 555;–at Sonoma, 555;–at Santa Barbara, 558;–at San Diego, 560;–at Los Angeles, 560;–respects people's Religion and the rights of Indians, 506, 554;–free from cruelty to Indians, 596;–requires no oath of allegiance, 598-599, 605-606
United States Government learns lesson, ii, 267-281;–aids Indians, 337;–iii, 373;–adopts Mission System in reservations, see Reservations;–ment., 112, 129
United States District Court, San Francisco, and land cases, iv, 746-771
United States Senate Report, 50th Congress, iv, 533
Unjust arrangement, iii, 387-393;–iv, 381-396
Unlawful use of Pious Fund, ii, 655-660
Unnecessary display of force, iii, 288
Unpaid drafts, iii, 210, see Drafts, Contributions
Unpaid stipends, iii, 210, see Stipends
Unpatriotic Californians, iv, 475-476
Unprincipled legislators, iv, 36, see Assembly
Unreasonable demands, iii, 188, see Contributions, Supplies, Soldiers
Unscrupulous Pio Pico, iv, 367
Unselfishness of San Fernando College, ii, 423, 477-479;–iii, 47-51
Unselfishness of friars, ii, 281-283, 286, 322-326, 459, 467;–iii, 14-15, 120-121, 374-378, 383-384, 396, 558-559;–see Friars, Fathers, Missionaries, Missions
Unwise trade restrictions, ii, 436-437
Unworthy ecclesiastics, ii, 640-651;–iii, 267;–friars, ii, 479-487
Úres Mission, Sonora, ii, 190
Uría, Fr. Francisco Xavier, at San Fernando Mission, ii, 496;–iii, story about, 196;–disheartened, 233;–refuses oath, 244;–at San Buenaventura, 259;–ill at Santa Barbara, 290;–death, 466, 560, 568;–ment., 89, 195, 197, 270, 273;–autograph, 195
Uría, Fr. José Antonio, ii, 640
Urselino, victim of Indian attack at San Diego, ii, 169

Ursúa, Rev. Fr. Filomeno, iv, 617-618
Ussón, Fr. Ramón, as chaplain, ii, 161;–retires, 132
Usurpation of Echeandía, iii, 347-350;–of Figueroa, 522-523;–of assembly, 530-531;–of comisionados, 582-587, 594-595;–of Pico's assembly, iv, 373-376;–of Pio Pico, 445-450
Utica, N. Y., iv, 696
Utopian view, iii, 469
Uturituc, Arizona, ii, 175

V

Vacation of neophytes at Missions, ii, 264-265, 500, 505, 554, 566-567
Vaccination, iv, 321
Vahca, San Miguel Mission site, ii, 495
Vagabond class, some colonists, iii, 506-507, see Branciforte
Valadéz (Valdéz), Gervásio, iv, 227, 263
Valcárcel, Domingo, ii, 121
Valdés, Cayetano, ii, 441
Valdéz, Rt. Rev. Pedro Díaz de, iv, 522
Valdéz, Félix, iv, 326
Valencia, Gabriel, iv, 242, 244, 481
Valentine Robert G., ii, 271
Valladolid, Spain, iv, 627
Valle, Antonio del, iii, 155, 205, 484;–iv, 148
Valle, Ignácio del, iii, 362;–iv, 124, 273, 285, 340, 343, 353, 477, 725
Valle de San José ii, 177, 195
Valle de San Juan Bautista, ii, 667
Vallejo, Ignácio, mayordomo, ii, 390;–corporal, 491;–immorality of, 515;–insults Fr. Catalá, 531
Vallejo, José de Jesus, brutal to Indians, iv, 153-154;–ment., 91, 124, 133, 312, 751
Vallejo, Salvadór, insolence of, iii, 584;–ment., 582;–cruel to Indians, iv, 313-314;–ment., 542
Vallejo, Mariano Guadalupe, glimpse of his character, ii, 56;–his calumnies, 248, 347;–iii, ignorance, 160;–first public appearance, 252;–veracity, 254, 257, 656;–wild story, 303;–ensign, 305, 306;–freethinker's jargon, 370-373, 485;–prevaricator, 449;–loudest enemy of Missions, 454-455, 459-460, 485;–falsely accuses Fr. Mercado, 461-462;–himself accused, 462-463;–unconscious confession, 485;–windbag, 485;–takes Mission Solano estates, 535;–significant admission, 553;–wicked fabrication, 557;–malicious charge, 570-571;–awful conditions under him, 582-589;–Indians slaves, 586-588;–goes unpunished, 590-591;–silly vanity, 592-593;–Don Quijote, 593;–his force, 593;–worst slanders from him, 594;–brave against helpless priests and Indians, 593-594;–his schooldays, 614-615;–ment., 107, 159, 251, 281, 300-303, 327, 333, 365, 366, 368, 369, 377, 414, 471, 478, 481, 510, 545, 581, 589, 596, 631, 646, 656, 657;–iv, veracity, 40;–age, 54;–brave at distance, 57-58;–confesses conspiracy, 62-64;–military commander, 58-59, 75-77, 127;–accused, 69-70;–arrogance, 96-97;–dunned by Fr. Moreno, 95;–confiscates Mission Santa Clara, 92-93;–massacre of Indians, 129-130;–household at Sonoma, Indians peons, 136-137, 155;–in plunder of Missions, 133, 137-138;–disgust with administrators, 139;–lieutenant-colonel, 124, 126, 269;–abuses Hartnell, 178-179;–silly boast, 249;–compensated, 272;–on Alvarado, 125-128, 268-269, 546;–on Pio Pico, 328;–with Castro, 482;–looks how wind blows, 326;–refuses to support Religion and ministers, 248-250, 257, 791-793;–queer Catholic, 225, 399, 682;–boorishness, 773, 774;–alleged respect for Church, 774-780;–Don Quixote, 781;–pupil of Voltaire, 307,

779, 784, 794;–cause of ruin, 320;–captive, 542, 545;–protests against name San Francisco, 563;–Indian agent, 593;–on Indian treatment, 129-130, 639-640;–lesson from Gov. Mason, 644;–why hostile to friars, especially Fr. Durán, 97, 773-782;–defends Fr. Durán, 787, 789;–his "Historia," 783;–ment., 12, 13, 18, 38, 53, 56-58, 60, 68, 73, 76-77, 104, 112, 145, 182, 184, 215, 267, 271, 273, 308, 313, 367, 389, 393, 398, 422, 481, 482, 488, 492, 508, 520, 576, 596, 639-641, 643-644, 783
Valley, Sacramento, iii, 146
Valparaiso, Chile, ii, 651;–iv, 615, 624, 625, 663
Value of Missions to territory, ii, 274;–iv, 536-537
Value of early paisano testimony, iv, 426, see Veracity of Vallejo, Ósio
Vancouver, George, on Indians of north, ii, 231-232;–lauds friars, 232, 469;–on soldiers, 469-470;–ment., 156, 471;–iii, 131;–iv, on Mission fruits, 534;–ment., 614
Vandalia, The, iv, 564, 565
Vara, Spanish yard measure, ii, 147
Várgas, Manuel, ii, 474
Vásquez, Tibúrcio, iv, 177
Vastida, Jacinta de la, mulatto grandmother of Pio Pico, iv, 634
Vecino, Fr. Francisco, discreto, iv, 722
Vega, Fr. Manuel de la, ii, 525
Vega, Ramón Lasso de la, ii, 474
Vega del Rio del Pájaro, iii, 646
Velasco, Fr. Marcelo, iv, 676
Veléz, Fr. José, ii, 361, 382
Velicatá, or San Fernando Mission, Lower California, ii, 15, 68, 118
Venadito, Juan Ruiz de Apodaca, Conde de, viceroy, iii, 52, 54, 61, 67, 91, 105
Venégas, Francisco Javier, viceroy, ii, 647;–iii, 61-62, 72, 76;–autograph, 62
Venégas, Rev. Miguel, S. J., historian, ii, 54, 55, 224, 297
Venezuéla, ii, 371
Venisse, Rev. Edmund, C. SS. CC., iv, 716
Ventura, Indian, ii, 199
Ventura County, iii, 646
Vera Cruz, Mexico, ii, 110, 296
Veracity of Alvarado, Vallejo, paisano chiefs generally, iii, 254, 257, 552, 656;–iv, 426
Verbo sacerdotis, tacto pectore, Fr. Serra swears, ii, 309;–Fr. Lasuén, 462
Verdugo, Domingo, iv, 34
Verdugo, José Maria, iii, 645
Verdugo, Manuel, iv, 228
Verdugo Rancho, iv, 329
Verger, Fr. Rafael, guardian, ii, 109, 138, 145, 293;–appeals to viceroy, 295;–presents Fr. Serra's documents, 305-306;–consoles Fr. Lasuén, 389-390;–opposes abuse of Pious Fund, 657, 658;–named Bishop of Linares, 371;–on conquest of California, 653-655;–ment., 366;–autograph, vol. i, 420
Vergerano, José Maria, killed at first Indian attack, ii, 21
Vestal Virgins venerated in pagan Rome, iv, 799
Vestments etc., needed, ii, 113;–contributed, 84;–second-hand, 118
Vexations suffered by friars, ii, 498-505;–iv, 236, see Neve, Fages, Solá, Echeandía, Goycoechea, Figueroa, and later governors
Viader, Fr. José, at Fr. Lasuén's death, ii, 596;–protests against flogging of Indian women, 615;–expedition for Mission sites, 624-625;–iii, objects to mere drafts, 125-126;–describes condition at Santa Clara, 126-127;–threatens, 224;–refuses oath, 244;–on colonist indifference to Religion, 316-317;–retires to San Juan Capistrano, 452;–departs for Mexico, 466;–ment., 156, 190, 272, 300, 465;–autograph, 317

Viático, or traveling expenses, ii, 84, 544-547, 626-627, see Traveling Expenses, Stipends
Viáticum, Holy, administered on march, ii, 45, 46;–on board ship, 151
Vibiana, St., Virgin, Martyr, Relics of at Santa Barbara, iv, 717
Vicar-Apostolic for Lower California, iv, 664
Vicar-General of North California, iv, 690, 693-694;–of Monterey diocese, 718
Vicário castrense, ii, 541-542
Vicário foráneo, first, ii, 541;–title attached to office of presidente, 541, 607;–iii, 4, 84;–iv, 79, 120-122
Vicars-General to Bishop Diego, iv, 515-518
Vice-Patronato, ii, 302, 417, 418, 420-421, 672
Vice-Presidente, ii, 128, 405
Vice-Prefecto, first, iii, 84
Viceroy assigns Mission names, ii, 82;–misinformed, 106;–decides in favor friars, 289, 295;–no authority in Provincias Internas, 293;–lauds missionaries, 582-583;–asks views of friars on colonization, 511
Viceroyalty, another, in Mexico, ii, 292-293
Vices, Indian, ii, 240-241;–increase with white intercourse, ii, 503, see Indians
Victims of sectarian bigotry, iii, 650-652
Victims of Pico and confederates, iv, 512
Victoria, General Guadalupe, iii, 159;–President of Mexico, 213, 221
Victória, Manuel, appointed governor, iii, 346-349;–reports on Padrés, 353;–suspends Echeandía's decree, 354;–takes oath at Monterey, 354;–refuses to call assembly, 355;–praises missionaries, 356-357;–writings of, 356;–disciplinarian, 358-359;–revolt against him, 358-359;–motive for revolt, 357, 361, 402;–brave, but rash, wounded, resigns, 364, 402;–ill at San Luis Rey, 410;–departs, 365, 409, 411;–ment., 337, 363, 368, 372, 373, 401, 402, 408, 414, 415, 467, 471, 476, 504, 590;–iv, ment., 13, 53, 63, 71, 105, 183, 252, 327, 334, 344, 376, 420, 816
Victory, barren, in Mexican Congress, iii, 406
Vida del P. Junípero Serra by Fr. Palóu, ii, 404
Vidál, Mariano, ii, 174, 179, 182
Vila, Capt. Vicente, ii, 9, 11, 17, 18, 55, 80-81
Vilarrasa, Fr. Francisco Sadoc, O. P., accompanies Bishop Alemany, iv, 682, 688;–at San Carlos, 690;–at Monterey, 692;–congratulates Fr. José Jimeno, 707-708;–ment., 709
Villa, Diego, iv, 263
Villa, José Maria, iii, 289, 300
Villa, Mariano, iv, 481
Villa, Francisco, Mexican bandit leader, iv, 251, 580, 783;–congratulates Villareál, 795
Villa, Maria del Rosário, iv, 34
Villapuénte, Marques de, iv, 242
Villareál, Antonio, I., anti-Christian decrees of, iv, 794-795
Villaruél, Francisco, ii, 219
Villaverde, Rev. José, ii, 370, 395
Villavicéncio, José de, iv, 148
Villistas, graduates of Voltairian school, iv, 107, 794
Viñals, Fr. José, at Fr. Lasuén's death, ii, 596;–procurator, 626
Vincennes, The, iv, 318
Vindication of Mission System, ii, 270, see Missions System
Vineyard La Mayor, iv, 265-266, 736
Vineyards destroyed, iii, 661-662;–iv, 3, 590
Vino, Alejo, ii, 78
Vinyes, Fr. Vicente, O. P., iv, 709
Virginia, State, ii, 267
Virmond, Henry E., iii, 248, 277, 560;–iv, 225, 241
Virtues, Indian, ii, 241
Visalia, Cal., ii, 621, 623;–iii, 23
Visitation, canonical, ii, 626, 630;–iii, 41, 576-577

Vitoria, Fr. Marcos Antonio, refuses oath, iii, 244;–lauded by Echeandía, 270;–ment., 405;–iv, 20-21, 78-79
Vizcaíno, Fr. Juan, chaplain on San Antonio, ii, 10;–wounded by Indians, 18, 20;–retires ill, 60, 61, 63
Vizcaíno, Sebastián, explorer, ii, 3, 4, 54, 55, 62, 73, 74, 75, 130, 146
Vocabularies, Indian, iv, 611
Vocations to priesthood, iii, 343
Voltaire, F. M. Arouet, maxim against Religion, iv, 794;–his spirit guides Pico and confederates against Missions, 493, 505, 799;–ment., 267, 699, 777-782; works confiscated, iii, 170-171;–ment., 209, 318, 319, 362, 544, 623
Voltairianism, iii, 219, 221, 301, 606, 646;–effects of in Mexico, 794-799
Voltairians, ii, 330, 585;–iii, 172;–iv, 730
Volunteer friars, ii, 82, 361, 375, 376, 533, 544;–iii, always on hand, 47
Vote of thanks to Fr. Durán and Bandini, iv, 372-373
Votes of assembly for Santa Anna, iv, 284
Vow to Our Lady of Belén, ii, 160
Vows, St. Francis takes his vows, ii, 68

W

Wages for artisans, ii, 127, 535;–of Indians at Missions, 262;–at presidios, 570;–of servants of missionaries, 125;–of soldiers, 122-123, 174
Walker River, ii, 198, see Rio
Walla-Walla, Wash., iv, 615
Walsh, Rev. Robert, C. SS. CC., iii, 651
Want of food, ii, 100, see Food
War between Spain and England, ii, 295, 390, 539-540;–between Spain and France, 464-465;–between United States and Mexico, iv, 405, 473-475, 550-551;–contributions, ii, 390, 540, 647, see Donativo;–on religious Orders, iii, 93-94;–on Religion in Mexico, iv, 699, 794-799
Ward, guardian's duty to, iv, 371
Warner, J. J., iv, 641-642
Warner, H. W., iv, 572
Warner's Ranch, iii, 143;–iv, 571;–Indian claim to rejected by U. S. Court, 642
Warren, The, U. S. sloop, iv, 551
Washington, D. C., Bishop Alemany at, iv, 732;–ment., 555, 569, 609, 631, 636, 663, 695, 729, 793
Washington, George, first Thanksgiving Day, iv, 662
Watches, silver, prohibited to friars, ii, 628, 629, 632
Water-mills, ii, 261;–wheel, ii, 261
Watsonville, Cal., ii, 41, 46, 144;–iv, 815
Waverly, The, iii, 650
Way of Cross in Lent, ii, 627;–iii, 263
Way to satisfy colonists proposed by Fr. Durán, iv, 107-108
Weakness of Mexican Government, iv, 75-76
Wealth of Missions exaggerated, iii, 122, 225, 415, 425, 629-637;–as claimed impossible after 1811, p. 631
Weapons, Indian, ii, 230
Weavers at Missions, ii, 561, see Missions
Weaverville, Cal., iii, 147
Weaving woolen cloth, ii, 536, 561, 637
Weeks, James W., iv, 643, 724
Welcome to Bishop Alemany, iv, 682
Wells-Fargo Express, iv, 791
West Coast discoveries, ii, 154-160
Whales in San Pablo Bay, ii, 97
What California escaped through U. S. flag, iv, 794-799
Wheat cultivated by Yumas, ii, 193
Wheels of early cart, ii, 260-261
Whipping not regarded degrading by Indians, ii, 342;–

at Missions, 276-277;–limit of blows, 628;–iii, not permitted to guards, 40;–as applied by Fathers, 14;–not opposed by neophytes, 455;–not degrading, 455-457;–abolished, 455;–as applied by comisionados, iv, 153;–recommended by Gov. Mason for horsethieves, 643;–in Delaware, ii, 276
White child, first, born in California, ii, 176
White woman, first, in California, ii, 176;–in Santa Clara Valley, 203
White colonies fail, ii, 513-514
White population in 1790, ii, 450-451;–attended from Missions without compensation, iii, 49, 394-395
White River, ii, 199, see Rio
Whites too shrewd for Indian simplicity, iii, 389
Whitewater, Cal., ii, 666
Why Franciscans were removed from Missions, iv, 137-138;–Missions not restored, 96, 99;–neophytes not freed, 100;–wicked stories circulated, 808;–savages abhor Christian Religion, iii, 435
Who ruined the Missions, iv, 96
Wicked scheme fails, iii, 505-511
Wild charges, iii, 246-247, 485, see Vallejo, Calumnies
Wild fruits and seeds, ii, 567
Wilkes, Charles, on colonists, iii, 132;–on missionaries, iv, 319-320;–on Indians after confiscation, 316-320;–on Sutter's assumption, 414-415
Wilkins, John, iii, 598
Will, last, of Governor Arrillaga, iii, 8-9;–of Gov. Figueroa, 598
Willamette, Oregon, iv, 614
Willard, Charles Dwight, ii, 265-266
Willey, Rev. S. H. Protestant preacher, iv, 659
Williams, Sister Berenice, iv, 697
Willow Pass, Cal., ii, 98
Wilson, Bery, land grant from Pico, iv, 725
Wilson, James, in Land Commission, iv, 731
Wilson, John, signs petition for Bishop, iv, 234;–purchases Mission San Luis Obispo, 460
Windbag M. Vallejo, iii, 593;–iv, 778
Windmills in Spain, ii, 638
Wine for altar and table purposes, ii, 576;–iii, 80, 571-572
Winterburn, Rosa V., iv, 805
Wiping out Missions, Pico's mania, iv, 351
Wisconsin Indian language, iii, 609
Wise proclamation, iv, 553-554
Wolves cause damage, iii, 81
Woman, Indian, frightens neophytes, ii, 613-614
Woman, first white in California, ii, 176;–writers excel in shady fiction, iv, 810
Womanhood, glory of Catholic, iv, 810
Women, early California, prefer foreign husbands, iv, 414, 416
Women's Clubs Federation at Santa Barbara, iv, 810
Women's work at Missions, ii, 261, 560, 563-564, 638;–penalties, 628
Wood, Capt. G., iv, 782
Woody Point, ii, 152
Woolen cloth woven at Missions, ii, 536, 561, 637
Work of Fathers undone, iv, 452, see Sale of Missions, Pio Pico
Work at Missions, ii, 258-263, 560-564, 628;–under Vallejo, iii, 587;–iv, 117;–at presidios, ii, 561-563
Workman, W., purchases Mission San Gabriel, iv, 508;–ment., 725
Works, literary, of Fr. Palóu, ii, 404;–of Fr. Lasuén, 552-581, see Sketch of;–of Fr. Sitjar, see Vocabulary;–of Fr. Arroyo, see Vocabulary;–of Fr. Boscana, 225-241;–of Fr. Señan, 226-241
Worship, Divine, dear to Christian, iii, 579;–expenses reduced to minimum by Mis-

sion enemies, 519;–iv, 42;–bond of society, 350;–must be maintained, 202, 349-351, 372, 396, 461, 466, 468, 693, 730, 736;–at Missions upheld for Indians and whites, 397-398;–whites derelict, iii, 394-395
Worry of latter day missionaries, ii, 267
Worst part of Portolá march, ii, 38
Worthless soldiers, ii, 425;–iii, 81-82, see Soldiers, Guards
Wrath of the Castro gang, iv, 422-426
Wright, George W., iv, 660
Wrongs against Indians and Missions cry to heaven, iv, 111, 112, 114, 115, 117, 118, see Indians, Missionaries, Missions

X

Xayuase, ranchería, ii, 623
Ximénez, Fr. Diego, ii, 174
Ximénez, Cardinal Francisco, iii, 626

Y

Yaguelame, ranchería, ii, 680
Yakima Indian Agency, Wash., iv, 537
Yamnonalit, site of Santa Barbara, ii, 369
Yankee shoes, iii, 131
Yankees, iv, 556-557
Yarns in Bancroft's Collection, iv, 426;–Vallejo's 775;–of paisanos, 334-335, 426;– wicked, about priests, 806-812
Yerba Buena, iv, 178-179;–founded by Figueroa, 266-267;–changed to San Francisco, 178, 551, 555, 563;–U. S. flag first raised, 555;–elections at, 563;–first church, 615-616;–ment., 390, see Alemany
Yerba Buena Island, ii, 492
Yerba Buena, partido, iv, 390
Ynestrillas, (Inestrillas), Fr. Sebastián de, discreto, ii, 361, 382, 519
Yorba, Antonio, iii, 646
Yorba, Tomás, assembly, iii, 327, 365
Yorkish Rite Masons, iii, 267;–iv, 104
Yorkinos and Escoceses, Freemasons, iv, 104
Young Californians misguided by José M. Padrés, iii, 349-350
Youth, remarks on, iii, 566
Yturrate, (Iturrate), Fr. Domingo, ii, 534
Yuba City, Cal., iv, 654
Yucatan, Micheltorena comandante-general of, iv, 330
Yuma City, Arizona, ii, 139
Yuma, Fort, Cal., ii, 189, 200, 352
Yuma Indians, cultivate wheat, ii, 136, 193;–affection for Fr. Garces, 199-200;–provoked to massacre, 352-357;–ment., 139, 176, 189, 368
Yuma vocabulary, iii, 609
Yunate, rancheriá, ii, 623

Z

Zacatecan Franciscans (Zacatecanos) come to California, iii, 307, 351;–first four at San Gabriel, 407-408;–attempt by way of Lower California, 442-444;–Fr. Diego with eight at Monterey, 445, 446;–assigned, 452;–glad to depart, 552;–ment., 410, 420, 453-454, 494, 551, 570, 578, 605-606, 659;–iv, free to join Bishop, 297;–number at various dates, 120, 237, 697;–three depart, 451;–asked to take Lower California, 672, 675-676;–ment., 14, 38, 79-80, 88, 140, 188, 189, 214, 219, 227, 267, 278, 280, 296, 301, 302, 320, 380, 408, 418, 427, 428, 612, 674, 793
Zacatecas (Guadalupe) College, ii, 246;–iii, 73, 307, 453, 465, 496, 552, 580, 605;–iv, 620, 664, 690, 697, 699, 710
Zacatecas, Mexico, iii, 125, 442, 443;–iv, created a diocese, 224;–ment., 299, 670, see College of Guadalupe
Zalampái, Indian, iii, 585
Zalvidéa, Fr. José Maria de, slandered, ii, 277;–with expedition to Tulares, 621-622;–

route taken, 679-681;–iii, refuses oath, 344;–on Echeandía's plan, 419-420;–regarded as saint, 540;–ment., 237, 270, 300, 539, 540;–iv, at San Luis Rey, 358;–Bancroft on, 526;–death, 525-526;–ment., 180, 237, 279, 323, 515;–autograph, ii, 621

Zamorano, Agustín V., arrives with Echeandía, iii, 251, 301;–secretary to Echeandía, 241, 348;–acting governor, 366;–recognized in north, 366, 415-416, 466;–lauded by Victoria, 467;–ment., 432, 530, 552;–iv, 162, 536, 816

Zamorano, Luisa, iv, 162

Zanesville, Ohio, iv, 666

Zánja, on route of Fr. Santa Maria, ii, 491

Zapópan, College, iv, 89, 188

Zeal of friars, ii, 498, 504, 610, 612, 618, 620, 639;–of Fr. Garces, 192;–of Fr. Serra, 167, 220-221, 300, 317, 396-399, 401;–of Fr. Gíl, iii, 30-31;–of Fr. Payéras, 78;–of Fr. Sarría, see Fr. Sarría;–of Fr. Durán, 341-342;–of Fathers generally, 22-30, 48-51, 142, 183;–heroic of Fathers Arroyo and Sarría, 290

Zestaja, Juan, iii, 17

Zumpango de la Laguna, iv, 404

Zuloaga, Félix, Mexican President, iv, 699

Zúñiga, Buenaventura, ii, 565

Zúñiga, José de, 366, 450

SUPPLEMENT TO VOLUME I.

Since the publication, in 1908, of the first volume of "The Missions and Missionaries of California," we have endeavored to ascertain the whereabouts of Mission Registers which would enable us to present a more accurate list of the Dominican Fathers who labored in the Missions of the Peninsula of Lower California. In this particular the Jesuit and Franciscan periods leave nothing to be desired. Owing to the disappearance of the baptismal and other records from these missionary establishments, however, and for the reason noted on page 513, volume i, it was impossible, at the time, to avoid gaps in the account of the Dominican administration. Through the kind interest of the Rev. Fr. James Reginald Newell, O. P., we are now in the happy position of being able to supply the desired items with regard to a few of the said Missions, as the follow letter shows:

"St. Dominic's Priory,
"2390 Bush Street,
"San Francisco, May 2nd, 1916.

"Dear Fr. Zephyrin:

"I received your letter. It was from July 1887 to March 1888 that Fr. William Damflin, O. P.,[1] and I were down in Lower California. We were earnestly desired to go by Bishop Mora of Los Angeles, and he gave us the most extended faculties for our mission.

"Besides other Pueblos in the Peninsula, we held exercises

[1] Fr. William was widely known among the Indians of Upper California, where he baptized a great many of them, notably in Mendocino and Lake counties. He also baptized as many as two hundred, it is reported, among the Yuma Indians on the Colorado River. These had been previously instructed by the Sisters of St. Joseph, then in charge of Fort Yuma school. See "The Franciscans in Arizona." We met the Rev. Father but once in San Francisco about the year 1889, as far as our recollection goes.

for a week in the Old Missions San Telmo,[2] Santo Tomás, San Ramón,[2] San Vicente, San Rafael,[2] Santo Domingo, and El Rosário. We considered this last to be the end of the chain of Dominican Missions,[3] at least on the west coast of the Peninsula. Below it is the Desert of San Fernando, and we felt we had had hardships enough.[4]

"The few records—merely of baptisms, marriages and interments—were lying around uncared for; and Fr. William packed them up and took them to Benícia. There are statues and pictures of Dominican Saints and subjects in some private houses in the Missions, but the possessors will not part with them. There is hardly anything left of the Missions.

"We usually held services in what must have been the Mission barn or stables. An old Indian whom the Fathers on departing from the Peninsula had left in charge at El Rosário told us that a certain lawyer from the Capital of Mexico represented himself as commissioned to take away the church furniture—candelabra, etc., and the Indian let him have them; and I presume this kind of transaction occurred at other Missions also. The good red tiles covering the better class of private houses at the Missions must have been taken from the roofs of the church and monastery; and hence the walls of the Mission buildings have melted away under the action of the rains.

"Wishing you every success in your researches,

"Yours fraternally,

"Fr. Jas. R. Newell, O. P."

The precious records taken to the Dominican monastery at Benícia, where we examined them, comprise the baptismal, marriage and death registers of Mission San Fernando de

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[2] These had been stations, visítas, or asisténcias of real Missions. See volume i.

[3] It was the last, counting from north to south, but the first established by the Dominicans coming from the south.

[4] The late Rev. Antonio Ubach of San Diego, who had traveled for several hundred miles into the territory, dissuaded the writer from making a trip, as it would result in nothing but hardships.

Velicatá, founded by Fr. Junípero Serra May 14th, 1769; the baptismal, marriage and death registers of Mission Rosàrio, founded by the Dominicans in 1774; the baptismal and death register of Mission Santo Domingo, established by the Dominicans in 1775; and the death or burial register of Mission San Vicente Ferrer, begun by the Dominicans in 1780.[5] Concerning these Missions, therefore, some details can be supplied, as well as the names of the priests who were in charge or officiated at any time.

MISSION SAN FERNANDO DE VELICATÁ.

Baptismal Register. This precious volume shows that savages applied for admission in crowds from the very beginning. Fr. Miguel de Campa y Cos, whom Fr. Junípero Serra had named first missionary, on June 13th, 1769, only one month after the opening of the establishment, baptized nine adult Indians and three children. The first one on the list was a male Indian forty years of age, who received the name Juan Nepomuceno. Three days later, June 16th, Fr. Campa baptized numbers thirteen to thirty-five. June 21st found the zealous Father admitting to Mother Church by Baptism the nos. 36 to 90. On August 11th nos. 91 to 108 were added to the mission family. Generally, just as soon as ready, several were baptized together, for the adults had to be instructed in the rudiments before the Sacrament could be administered. On April 14th, 1770, the same Fr. Campa, for he was alone, baptized nos. 196-225; and two weeks later, April 27th, he added nos. 239-259. By the month of February, 1772, when relief came, less than three years after the founding of the Mission, Fr. Campa's Baptismal Register contained the entries of 390 Indian names. This was a feat, indeed, for the missionary had also to provide for the subsistence of the neophytes.

In February, 1772, the Franciscan Fathers Antonio Linàres and Vicente Fuster arrived. The former entered his first convert, number 391, on February 16th; his last entry was dated September 27th, 1772, with no. 426. Fr. Campa's last

[5] See volume i.

entry was made on May 2nd, 1772. Fr. Joseph Ángel Fernández Somera, a Franciscan on his way from Upper California to Mexico, baptized no. 425 on September 27th, 1772. Fr. Fuster began his ministry with nos. 395-397 on March 19th, 1772, and continued alone from September, 1772, until June 13th, 1773, when he entered no. 468.

The Dominicans now took charge. Fr. Miguel Hidalgo's first entry is dated July 2nd, 1773, when he baptized no. 469. With him arrived Fr. Pedro Gandiága, who entered no. 474 on July 24th, 1773. Both toiled faithfully together until April 27th, 1777, when Fr. Hidalgo made his last entry, no. 1533. Meanwhile other Fathers frequently assisted the resident missionaries. The Franciscan Fr. Benito Cambón, who had been waiting for the permit from Governor Barri to transport mission goods to Upper California, baptized one Indian on July 3rd, 1773, and entered the record as no. 471. Fr. Francisco Galistéo, O. P., seems to have been stationed here for a while. His name appears from December 25th, 1773, to February 3rd, 1774, during which period he baptized nos. 573-601. Other Dominicans were Fr. Manuel García, March 18th, 1775, with no. 819; Fr. Manuel Pérez during June and July, 1775, when he baptized, on various dates, nos. 908-917, 923-928, 991-994, these last on July 25th; and Fr. Francisco Galistéo, September, 1776, when he entered no. 1508.

An event was the appearance at Mission San Fernando of the Very Rev. Fr. Vicente de Mora, Vicar-Provincial and Presidente of the Lower California Missions, for the purpose of holding the canonical visitation. His Auto-de-Visita, or certificate of the visitation, with Fr. Manuel Pérez as secretary, was dated June 24th, 1775. His Paternity also baptized on two occasions, June 19th and 21st, when he added to the list of converts nos. 900-907, 918-922.

The period from August 1st, 1775, to September 1st, 1776, appears to have been the banner year of the Mission, as far as new converts are concerned. During these thirteen months Fathers Hidalgo and Gandiága alone baptized five hundred Indian adults and children, for we find that Fr. Francisco

Galistéo on his arrival entered no. 1508 on September 30th, 1776.

After the departure of Fr. Hidalgo in April, 1777, Fr. Gandiága appears to have been alone until August 5th, when Fr. Josef Díez Bustamante[6] entered his first Baptism, no. 1540. June 13th and 14th, 1778, Fr. Domingo Ginés baptized nos. 1569-1570. Fr. Manuel Pérez made only one entry, no. 1582, on December 3rd, 1778.

On October 21st, 1780, Fr. Presidente Vicente de Mora records his visitation at Mission San Fernando. Fr. Gandiága is styled "Misionero Doctrinero," that is to say, the missionary in charge.

No. 1655 was entered on March 5th, 1781, by Fr. Joaquín Valero. He appeared once more on June 23rd, 1782, with no. 1693. Fr. José Díez's last entry is dated July, 1780, adding no. 1639. Fr. Manuel Pérez is again found baptizing July 28th, August 6th, 1780, and March 3rd, 1782, on which last date he entered no. 1681.

The new Vicar-Provincial and Presidente of the Missions, Fr. Miguel Hidalgo, visited the Mission accompanied by his secretary, Fr. Manuel Pérez, on October 13th, 1782, according to the Auto-de-Visíta.

Thereafter Fr. Gandiága appears to have enjoyed the assistance of various Fathers who sometimes remained with him for months. The first was Fr. Antonio Luésma, whose first entry, no. 1709, is dated December 23rd, 1782; his last, no. 1715, bears date of January 19th, 1783. Fr. Juan Antonio Formoso was stationed here at two periods. The first extended from June 12th, when he baptized no. 1791, to November 5th, 1785, when he closed with no. 1801; again from January 25th, when he entered no. 1869, to June 8th, 1788, when he entered no. 1886. Fr. Formoso had a beautiful hand. Fr. Pedro Azevedo next appears in the baptismal register with no. 1887 on July 2nd, 1788, but disappears after entering no. 1908 on April 26th, 1789. Fr. Thomás Marín remained from February 21st, when he baptized no. 1900, to October 24th,

[6] He later on dropped "Bustamante" and signed only Fr. José Díez.

1789, when he baptized no. 2007. Fr. Miguel Abád is found only twice: December 10th and 19th, 1789, when he baptized nos. 1927 and 1928. Fr. Antonio Sánchez had three Baptisms, nos. 1933-1935, on April 5th and 7th, 1790. Fr. José Loriénte had but one Baptism, no. 1939, June 13th, 1790.

Fr. Gandiága terminated his long service at San Fernando with no. 1938 on April 25th, 1790.[7] His successor was Fr. Jórge Coéllo, who made his first entry with no. 1940, on July 25th, 1790, and seems to have toiled alone for five years, before another missionary officiated.

An Auto-de-Visíta is recorded from a new Presidente of the Missions, Fr. Juan Chrisóstomo Gómez, on January 31st, 1791. It is countersigned by Fr. Caietano Pallás, as secretary.

The next Vice-Provincial, Vicário Foráneo and Presidente was the same Fr. Caietano Pallás, who with his secretary Fr. Miguel Gallégo examined the registers and entered his Auto-de-Visíta on November 16th, 1794.

Then follow in succession Fr. Mariano Apolinário with no. 2035, July 25th, 1795; Fr. Rafaél Arviña with no. 2050, March 22nd, to no. 2071, December 31st, 1799; Fr. Vicente Belda, August 27th, 1797, with no. 2055, and January 11th, 1798, with no. 2057; and Fr. José Caulas, October 14th, 1797, with no 2056, to February 12th, 1798, with no. 2060.

Fr. Antonio Lázaro began his activity on March 6th, 1799, with no. 2266, and continued until December 23rd, 1804, when he made his last entry with no. 2098. Transients were the Fathers Pedro González, who had no. 2095, September 21st, 1804, and José Portela, who entered no. 2096, September 22nd, 1804.

Fr. Manuel del Águila took the place of Fr. Lázaro, but had begun baptizing some time before his departure with no. 2097, on October 20th, 1804. He continued until December 17th, 1806, when he entered a Baptism as no. 3000, which manifestly was an error, and should probably be 2100, as only few Baptisms occurred at this stage.[8]

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[7] His name appears frequently in the register of Mission Rosário from January, 1788, to March, 1791, as though stationed there.

[8] Fr. Presidente Pallás notes the confusion, as will be seen later.

The next Auto-de-Visíta is recorded by Fr. Miguel Gallégo, Vice-Provincial, Vicário Foráneo and Presidente, with his secretary, Fr. José Miguel de Pineda, on September 24th, 1806.

No baptismal entries were made for sixteen months. The first, numbered 3001, is recorded by Fr. Ramón de Santos on April 23rd, 1808. By January 30th, 1811, the last time his name appears, he had added only eighteen more. Fr. Bernardo Solá followed on May 4th, 1811, with no. 3020. His last Baptism, no. 3026, was entered August 16th, 1813. Fr. Thomás de Ahumada appears from February 5th to February 10th, 1815, during which few days he baptized nos. 3027-3037. Fr. Antonio Menéndez had only three, nos. 3038-3040, from April 13th to July 10th, 1815.

The last Auto-de-Visíta was recorded in the baptismal register on May 6th, 1818, by Vice-Provincial and Presidente Fr. Domingo Luna and his secretary, Fr. Félix Caballero.

The last entry of a Baptism was made on June 21st, 1818, by Fr. José Martín (Martínez?). It is numbered 3041.

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Burial Register.[9] The first entries are especially interesting because they give the names of some rancherías, or visítas. Thus Fr. Gandiága made note of the first burial in this way: "No. 1. August 4th, 1773, I gave ecclesiastical burial in the cemetery of this Mission of San Fernando de Vellicatá to Domingo, the infant son of Juan de Diós and Maria Rosa of the ranchería of San Luis." Other rancherías specified are Santa Rosa, San Francisco, De Las Llágas, San Juan de Diós, Santo Domingo, and San Miguel.

The Franciscan Fr. Pedro Cambón on October 14th, 17th, 23rd, 1773, entered nos. 19-22. He writes "Velicata."

It is unnecessary to name the Fathers who officiated at burials, as they were the same noted in the record of Baptisms, generally. It is worthy of note, however, that smallpox epidemics carried off a great many Indians in 1780-1782, while Fr. Gandiága had charge of the Mission. For instance, on March 9th, 1780, he writes that he buried nos. 1007-1020,

[9] The title page is missing.

March 15th, nos. 1034-1047, all from Las Llágas; on March 29th, 1780, nos. 1069-1096, all from the ranchería of Santo Domingo. Similar mortality raged at San Juan de Diós. Many who had put off conversion were thus baptized in *articulo mortis*, which would account for the large number of Baptisms noted during Fr. Gandiága's administration especially.

In a note on November 15th, 1782, he offers this information: "In the epidemic of small-pox (viruélas), which occurred in 1781 and continued to the middle of this present year (1782), I received notice that of said infirmity among the pagans the subjoined died. I did not then enter the names in this book because I was not certain of their death; but now I am assured of their demise." They were nos. 1212-1230 from San Juan de Diós.

Fr. Gandiága also notes on August 31st, 1785, that Anna Gertrud Velasco, wife of José Gabriel de Árce, mayordomo of this Mission, received the holy Sacraments, died like a truly Catholic Christian, and was buried on the date mentioned. She was apparently no. 1380 in the register.

Confusion occurs in the number of burials entered after May, 1790. The fact is noted as follows in the Auto-de-Visíta of Fr. Caietano Pallás on November 16th, 1794: "Nota:—Having observed a great disorder in the number of Indians baptized, dead, and actually existing at this Mission, and not finding any document with which to relieve my perplexity, I by especial decree at the Visitation instructed the Rev. Fathers Fr. Jórge Coéllo and Fr. Vicente Belda to make every possible effort to clear up the matter, and to notify me so that I can give proper directions."

Names of Fathers not in the Baptismal Register were Fr. Jáime Codina, who entered no. 1737, on August 19th, 1798, and Fr. Segismundo Fontcubierta, whose name appears several times in April and September, 1800, and January, 1802. Fr. Lázaro closed the Libro Primero de los Difuntos with no. 1904 on November 21st, 1802.

The title page of Book II of Burials with the first three entries is missing. Fr. Lázaro entered no. 1908 on January

10th, 1803. Fr. José Duro, whose name does not appear in the baptismal register, noted his first burial, no. 2036, on June 20th, 1807. His last, no. 2050, is dated March 26th, 1808.

Fr. José Martín, after entering no. 2143 on February 11th, 1816, made this remark: "Reciví esta Mision como encargado de ella el 29 de Julio, 1817." His last entry, no. 2153, bears date of May 22nd, 1818. The last missionary to enter deaths in the book was Fr. Francisco Troncoso. His first, no. 2154, was dated March 6th; the last, no. 2156, bears date of October 19th, 1821.

Immediately after follows the Auto-de-Visíta of Fr. Presidente y Vicário Foráneo Domingo Luna with Fr. Félix Caballero, as secretary, on May 16th, 1825. One blank page remains, the rest of the unused leaves were cut out by some vandal who may have needed paper for cigarettes.

* * *

The *Marriage Register* of Mission San Fernando de Velicatá [10] begins with the entry of the marriage of Juan Nepomuceno, who had been baptized that same day, June 13th, 1769, with Ana Maria. Fr. Miguel de Campa y Cos officiated. By October 3rd, 1771, he had blessed ninety-one marriages. He officiated once more at no. 136, June 26th, 1772. Fr. Antonio Liníres and Fr. Vicente Fuster bring the number up to 137 on July 19th, 1772, after which Fr. Fuster officiated alone until June 19th, 1773, when he entered his last, no. 166. Fr. Pedro Benito Cambón officiated at a marriage no. 175, October 23rd, 1773.

The first Dominican to enter marriages was Fr. Pedro Gandiága, who officiated on July 12th, 1773, for the couple numbered 167. The last couple entered in the book was no. 759 on October 3rd, 1814, and it was Fr. Bernardo Solá who officiated on the occasion.

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[10] Fr. Campa y Cos spells it Vellicata; but Fr. Liníres and Fr. Fuster have Velicata.

MISSION NUESTRA SEÑORA DEL SANTISIMO ROSÁRIO.

Baptismal Register. The title page, but fortunately no entries, is missing. Therefore the exact date of the founding remains a puzzle. From the fact, however, that the first marriage, it was a Christian couple, was entered in July, 1774, it may be concluded that operations began in June or perhaps early in July, on the spot called Viñaraco.[1] The first missionary, and probably the founder, was Fr. Francisco Galistéo, who on October 16th, 1774, baptized the first fruits of his activity, two Indian adults and three Indian children. Fr. Galistéo continued here until December 23rd, 1779, when he baptized no. 752, his last.

Meanwhile Fr. Miguel Hidalgo entered a number of converts during the same month of October, beginning with October 24th. Fr. Manuel Pérez from July to October, 1775, with Fr. Pedro Gandiága, assisted Fr. Galistéo in baptizing a great many converts. Fr. Gandiága, for instance, had nineteen Baptisms on October 3rd, 1775. While he disappeared from the list for some time, Fr. Pérez continued during Fr. Galistéo's administration and much longer. The years 1775 and 1776 were the banner period, as may be seen from the entries of Fr. José Aivár, November 11th, 29th, and December 1st, 1776, which number 657-660. Fr. Luis Sáles, the author of a description of Lower California and its inhabitants in three long letters, the only work produced by a Dominican of early California, baptized but twice, nos. 713, 716, on September 6th and October 4th, 1778.

After Fr. Galistéo's departure, as above, Fr. Pérez stood alone, though other Fathers would come and go, staying only for short periods. Fr. Miguel Hidalgo at one such visit on July 8th and 11th, 1780, baptized nos. 773 and 774. Fr. Antonio Luésma remained longer. His name appears from January 22nd, 1781, with no. 782, until May 11th, 1783, when he entered no. 857.

During this period Fr. Presidente Miguel Hidalgo entered the first Auto-de-Visita, which Fr. Pérez countersigned as Notário Eclesiástico, on September 25th, 1782.

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[1] Fr. Galistéo writes it Viñadaco.

Then follow in succession Fr. Juan Antonio Formoso, who on June 7th, 10th, and 24th, 1783, baptized nos. 859-861; Fr. José Aivár, who on November 30th, 1783, entered nos. 870-871; Fr. José Estévez entering nos. 876-878 on January 28th, 1785, and Fr. Estévez again on July 28th, 1785, with no. 943.

Fr. Formoso and Fr. Estévez appear frequently during 1786 and forepart of 1787, but, as the converts were few, it is not likely that they were stationed at Rosário. The former's last was no. 1003, April 14th, 1787; Fr. Estévez's last entry is dated January 29th, 1787, and bears no. 989. Fr. Pedro Azevedo at this time, February 28th, 1787, baptized nos. 990-993.

Fr. Manuel Pérez terminated his long and faithful service with no. 1033 on January 7th, 1788. The reason will be seen under another head presently. Which of the Fathers took his place as missionary in charge it is difficult to determine from the following entries. It would seem that Fr. Gandiága succeeded Fr. Pérez, but he is found at Mission San Fernando as well. At all events, according to the register Fr. Pedro Gandiága made his first entry in the baptismal record with no. 1034 on January 7th, 1788; his last, no. 1138, bears date of March 30th, 1791.

Fr. Formoso entered nos. 1037-1041 from March 15th to April 20th, 1788. Fr. Azevedo baptized nos. 1049-1051 on September 8th and 13th, 1788; Fr. Miguel Abád began with no. 1061 on January 25th, 1789, and closed with no. 1108 on April 3rd, 1790. Fr. Thomás Marín with no. 1069 appears only once on April 25th, 1790. Fr. Jórge Coéllo entered nos. 1109-1111 on April 25th, 1790, and nos. 1139-1142 on April 14th, 1791.

The new Fr. Presidente, Fr. Juan Chrisostomo Gómez, with Fr. Caietano Pallás as secretary, certified to their presence for canonical visitation on February 7th, 1791.

Fr. Abád again came to Rosário and entered from May 17th to August 9th, 1791, nos. 1143-1165. He was succeeded by Fr. Ricardo Texéyro from August 19th, 1791, to November 10th, 1792, during which time he entered nos. 1166-1227.

Fr. Vicente Belda now entered upon the duties of "Minis-

tro" or resident missionary, beginning with no. 1228 on December 28th, 1792, and continued to August 9th, 1798, when he baptized no. 1339. Meanwhile Fr. Thomás Marín baptized from no. 1242 on May 26th to no. 1251 on November 27th, 1793. Fr. Juan Maria Salgado's first, no. 1260, is dated April 23rd, 1794, and his last, no. 1274, bears date of February 16th, 1795.

Fr. Caietano Pallás, the new Fr. Presidente, wrote his Auto-de-Visita in the books on November 13th, 1794.

Fr. Ramón López baptized but once, no. 1315, on February 26th, 1797. After Fr. Belda's departure, August, 1798, Fr. Juan Ríbas seems to have taken charge. His name, at any rate, appears from September 9th, 1798, with no. 1340, to July 13th, 1802, when he entered his last Baptism, no. 1367. In the meantime Fr. Antonio Lázaro baptized no. 1347 on February 24th, 1799; Fr. José Caulas, nos. 1349-1351 on March 24th, and May 13th and 22nd, 1799; Fr. Segismundo Fontcubierta from May 7th, 1800, to July 23rd, 1801, having nos. 1357 to 1364; and Fr. Raymundo Escolá, who succeeded Fr. Ríbas, beginning with no. 1365 on April 3rd, 1802, and continuing to August 30th, 1807, when he baptized no. 1393.

An Auto-de-Visita of Fr. Miguel Gallégo, with Fr. José Pineda, as secretary, is recorded on September 13th, 1806.

Fr. José Caulas took the place of Fr. Escolá, entering his first Baptism, no. 1394, on November 6th, 1807, and remained in charge until May 22nd, 1814, when he baptized no. 1426. Fr. Antonio Menéndez succeeded with no. 1427 on October 30th, 1814, and entered his last, no. 1433, on August 30th, 1815. The Baptisms were few, hence it is impossible to say just when a resident missionary arrived or departed. Thus Fr. José Jimeno Viéytez baptized no. 1434 nearly two years after the last entry on March 16th, 1817. He may have been only an occasional visitor, and the same might be true of those named later. This would indicate that the Mission was already abandoned, and treated as a station of some other Mission.

Fr. José Martín had only four Baptisms, nos. 1435-1438, from August 16th, 1817, to March 8th, 1818.

Fr. José Duro likewise had only four to enter, nos. 1439-1442, from September 8th, 1818, to November 21st, 1819.

Fr. Francisco Troncoso entered nos. 1443-1444 on August 8th and 26th, 1821.

Fr. Antonio Menéndez baptized no. 1445 on August 10th, 1823.

The last Auto-de-Visíta shows that Fr. Domingo Luna, Vicar-Provincial and Presidente of the Dominicans, made a visitation with his secretary, Fr. Félix Caballero, on May 6th, 1828.

Immediately after, but three years later, March 20th, 1831, Fr. Mariano Sósa, Vice-Comisário of the Zacatecan Franciscans, who with three Franciscan friars was on his way to Upper California, baptized two persons, nos. 1446 and 1447 in the registers, one of whom was a Yuma Indian eighteen years of age, named José Manuel.

Only one more entry was made in the Register of Baptism, and this was administered by Fr. Thomás Mansilla, who baptized nos. 1447-1449 on October 6th, 1844, thirteen years after the preceding entry.

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Marriage Register. The title page is wanting. The first entry is that of a Christian couple on July 21st, 1774, which Fr. Fráncisco Galistéo had blessed that morning. The names of most of the Fathers mentioned in the Baptismal Record are also entered in this book, wherefore there is no need to repeat them. The last entry, however, in the volume is by Fr. Thomás Mansilla, who blessed the marriage of a couple on October 6th, 1844. It is no. 421.

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Burial Register. The title page is lacking. Fr. Galistéo, however, notes that the book begins July 24th, 1774, though the first entry is dated January 3rd, 1775. This first burial was that of a little Indian girl, Mariana, daughter of Chief Francisco Borja from the ranchería of Socorro.

No. 607 is the record of death and burial of Fr. Manuel Pérez. It reads in the English translation as follows: "On March 19th, 1788, I gave ecclesiastical burial in the church

of this Mission of the Most Holy Rosary to the body of the Very Rev. Fr. Manuel Pérez of the Sacred Order of Preachers, and missionary of said Mission, who died on the preceding day at about one o'clock, or a little later, in the afternoon with remarkable signs of resignation and confidence in the Divine Will and Mercy. His death appeared very tranquil and peaceful, as his face was very beautiful and white, the eyes a little opened and very clear. In due time and quite conscious he received the holy Sacraments and the other consolations of the Church required for the last hour. In testimony thereof I sign on said day, month and year.—Fr. Juan Antonio Formoso."

The last entry in this volume of deaths, no. 1016, was made by Fr. Raymundo Escolá on August 29th, 1805.

MISSION SANTO DOMINGO.

Baptismal Register. The title page is missing. The first Baptism was administered to an adult Indian named Andrés Juan on November 30th, 1775, in the chapel, "en su capilla," meaning probably the first structure which served as temporary place of worship. No. 2, on the same day, was likewise an adult to whom the name Domingo was given. Fr. Manuel García officiated in both cases. The next, no. 3, a child, did not occur until June 8th, 1776. Very few entries could be made. Fr. García records his last, no. 5, on October 25th, 1776. Fr. José Aivár seems to have succeeded. At all events, he enters the next Baptism, no. 6, on March 6th, 1777, and remains on duty until December 28th, 1791, when he puts on record no. 513.

Meanwhile, a number of Dominicans officiated, and some for long periods. Fr. Miguel Hidalgo's name appears from June 9th, 1777, with no. 15, at intervals until June 16th, 1780, when he entered no. 123. Fr. Domingo Ginés had nos. 67-74 on May 23rd, 1778. Fr. Luis Sáles baptized no. 85 on September 27th, 1778, and no. 102 on July 25th, 1779. Fr. José Díez Bustamante entered only one, no. 134, on September 9th, 1780. Fr. Manuel Pérez likewise baptized only no. 136 on March 17th, 1781. Fr. José Estévez's name

occurs frequently from March 30, with no. 141, to December 21st, 1783, with no. 182.

The first Auto-de-Visíta was that of Fr. Presidente and Vice-Provincial and Vicário Foráneo Miguel Hidalgo on September 3rd, 1782. Fr. Manuel Pérez countersigned as secretary.

Fr. Estévez again appears on October 9th, 1784, entering no. 209, until June 12th, 1785, when his last, no. 235, is dated. We find him once more on September 14th, 1788, with no. 319. Fr. Pedro Gandiága had only no. 245 on August 4th, 1785. Fr. Juan Antonio Formoso entered nos. 251-254 on August 15th and 20th, and no. 300 on April 28th, 1787. Fr. Jórge Coéllo entered Baptisms nos. 320-323 on February 5th, April 9th, and July 11th, 1789.

The Auto-de-Visíta of Fr. Vicar-Provincial etc., Juan Chrisóstomo Gómez, with Fr. Caietano Pallás, was noted on February 14th, 1791. On the previous day, February 13th, he baptized nos. 423-430.

Fr. Miguel Abád succeeded Fr. José Aivár and made his first entry, no. 514, on January 6th, 1792. He remained until September 16th, 1804, when he baptized no. 768. In the meantime eight Dominican Fathers entered their names as officiating at Baptisms. Fr. Thomás Valdellón had no. 558 on January 22nd, 1793, and no. 584 on July 10th, 1794. His name appears again on July 27th, and August 9th, 1801, when he baptized nos. 740 and 741. Fr. Antonio Cavallero could enter only no. 583 on May 20th, 1794.

Fr. Caietano Pallás, now Vicar-Provincial, with Miguel Gallégo, secretary, held the visitation on October 31st, 1794, noted on the same date.

Fr. Miguel López baptized one, no. 600, on January 8th, 1795; likewise Fr. Mariano Yóldi no. 676 on June 1st, 1796; Fr. José Caulas no. 702 on February 20th, 1799, and nos. 759-760 on November 23rd, 1803; Fr. Juan Ríbas no. 702 on May 18th, 1799; Fr. Antonio Lázaro no. 728 on April 4th, 1800; and Fr. Thomás Valdellón, nos. 740-741 on July 27th and August 9th, 1801.

Fr. José Miguel de Pineda took the place of Fr. Miguel

Abád and began baptizing on December 19th, 1804, when he recorded no. 769. He continued until August 24th, 1809, on which date his last Baptism, no. 814, was noted in the register.

The Auto-de-Visita of Fr. Vicar-Provincial, Miguel Gallego, with Fr. Ramón de Santos as secretary, follows immediately after no. 788, and bears date of September 2nd, 1806.

Fr. Manuel de Águila entered but two, nos. 796-797, on June 23rd and July 6th, 1807. Fr. Ramón de Santos on March 21st, 1809, baptized no. 812.

The following Fathers appear to have succeeded Fr. Pineda as resident missionaries in the order given. Fr. Bernardo Solá from October 9th, 1809, with no. 815, to January 22nd, 1811, when he noted no. 826, his last. Fr. Róque Varela from March 28th, 1811, when he entered his first, no. 827, to March 29th, 1812, which date notes his last, no. 836. Fr. José Duro remained longer. His first entry, no. 837, bears date of June 14th, 1812, whereas his last, no. 871, occurred on November 13th, 1819. Fr. Domingo Luna comes next with no. 872 on May 7th, 1820. His last, no. 887, was dated November 3rd, 1821. Meanwhile Fr. Francisco Troncoso, however, had entered no. 884, on February 21st, 1821.

Very few Baptisms take place after this period, so that it is not possible to determine whether or not the place had a resident missionary, or was visited as a station from some other Mission. Fr. Félix Caballero for the first time appears in this register with no. 888 on January 14th, 1822. Fr. Antonio Menéndez on two occasions, October 7th, 1822, and February 15th, 1823, had only nos. 889-893.

Fr. Félix Caballero again entered a Baptism, no. 894, on August 3rd, 1827. He is the only missionary whose name appears down to August 1832, unless one leaf which on both pages must have contained twelve entries, but which is torn out, may have shown names of other Fathers. At any rate, Fr. Félix has as next no. 910 with no date; no. 911 on July 8th, 1832; and no. 912-913 on August 4th, 1832. Two years later he entered nos. 930-932 on May 1st and 2nd, 1834. Nos.

924-928 had been baptized by Fr. Thomás Mansilla on July 16th, 1833. Another leaf is missing with nos. 933-936. Fr. Mansilla entered no. 937 on January 26th, 1835. His last, no. 955, is dated March 19th, 1839, which is the last in the book; but meanwhile Fr. Thomás Extanan (?) on April 7th, 1836, baptized nos. 941 and 942; and Fr. Félix Caballero entered no. 945 on February 27th, 1838.

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The Burial Register begins with the entry of an Indian adult, no. 1, on December 21st, 1775, by Fr. José Aivár.

Besides the names of Fathers noted in the Baptismal Register, we find that Fr. Pedro González officiated at burials no. 493, October 24th, 1805, and no. 499 on November 14th, 1805. Fr. Antonio Fernández entered only one, no. 594, on May 5th, 1812.

As showing the number of dead at this Mission it may be noted that Fr. Domingo Luna made the first entry, no. 669, on March 14th, 1820, and his last, no. 691, on August 20th, 1822. Fr. Félix Caballero entered his first burial, no. 692, on March 7th, 1827, and his last, no. 707, on May 8th, 1828.

The Auto-de-Visíta of Fr. Domingo Luna, Presidente, no date, but doubtless May 8th, 1828, when Fr. Caballero, who was secretário de la Visíta, entered the last burial, is the last writing in the book; but blank pages are cut out.

MISSION SAN VICENTE FERRER.

Libro de Entierros, or Death Register. The first entry was made by Fr. Miguel Hidalgo on September 15th, 1780, and he continued until January 6th, 1781, when he noted no. 5. Fr. Luis Sáles, the author, succeeded as resident missionary. His first entry, no. 6, is dated October 2nd, 1781, and his last, no. 66, bears date of February 17th, 1787. In the meantime Fr. Joaquín Valero entered no. 7 on October 12th, 1781, and his last, no. 35, on April 20th, 1782.

Fr. Miguel Hidalgo, Vicário-Provincial y Foráneo y Presidente, examined the book with his Pro-Secretário y Notário Eclesiástico, Fr. Manuel Pérez, and found "no substantial defect whatever." Fr. Ramón, a visitor apparently, also

signs the Auto-de-Visíta, which omits the date. It must have been entered, however, in August or September 1782, on the Vicário's way down from the north.

Fr. José Estévez entered the first time, no. 64, on March 4th, 1786, and the last time, no. 82, on March 1st, 1789, succeeding Fr. Sáles. Fr. Juan Antonio Formoso, however, had only no. 69 on October 26th, 1787. Fr. Miguel Gallégo followed Fr. Estévez in the administration of the Mission, beginning to enter the names of deceased Indians with no. 83 on April 9th, 1789. His last, no. 181, was dated July 21st, 1794. In the meantime, Fr. José Loriénte entered no. 113 on December 3rd, 1790, and continued to February 20th, 1791, when he noted no. 122.

The Auto-de-Visíta of Vicário Provincial y Foráneo Juan Chrisóstomo Gómez, with Fr. Caietano Pallás as secretary, follows immediately after on February 23rd, 1791.

Fr. Miguel Abád entered no. 136 on August 17th, and no. 141 on November 16th, 1791, during which time he may have lived at the Mission. Fr. Thomás Valdellón seems to have succeeded Fr. Gallégo. He entered his first burial, no. 174, on October 14th, 1793. His last entry, no. 243, is dated August 26th, 1797.

An Auto-de-Visíta was meanwhile entered on October 24th, 1794, by Fr. Vicário-Provincial y Foráneo Caietano Pallás with Fr. Miguel Gallégo as secretary.

Fr. José Loriénte entered no. 184 on November 15th, 1794, his first, and his last, no. 191, on May 3rd, 1795. Fr. Mariano Yóldi had only no. 214 on August 11th, 1796.

Fr. Ramón López followed Fr. Valdellón in the management of the Mission, beginning his entries with no. 236 on April 6th, 1797, and remaining to enter his last, no. 267, on November 25th, 1799.

Fr. Segismundo Fontcubierta entered his first, no. 248, on January 19th, and his last, no. 267, on November 25th, 1799. Fr. Valdellón had nos. 285, 286 and 291 on April 26th, and October 3rd, 1801, and March 29th, 1802; again, nos. 312, 313, on March 21st, and no. 320 on July 22nd, 1803. The intervening numbers show that possibly Fr.

Ramón López was here all the while, as later entries would indicate. Fr. José Miguel de Pineda had no. 340 on June 6th, and no. 355 on October 16th, 1805.

Fr. Jacinto Tiól buried nos. 356-359 from October 25th to December 13th, 1805; also nos. 385 and 386 on April 18th, 1806, but Fr. Ramón López entered them. Fr. Pineda again appeared and had nos. 372-374 from December 17th, to December 24th, 1805. These were also entered for him by Fr. López.

The Auto-de-Visíta of Fr. Vicário-Provincial Miguel Gallégo, with Fr. Tiól as secretary, is dated August 16th, 1806.

Fr. Pedro González buried two, nos. 427-428, on April 26th and 27th, 1808.

Fr. José Duro's first, no. 429, is dated May 1st, 1808; his last, no. 486, bears date of January 17th, 1811; but in the meantime, August 26th and September 4th, 1808, Fr. Manuel del Águila entered nos. 433-434. Fr. Antonio Fernández succeeded Fr. Duro, entering his first, no. 487, on March 20th, 1811, and his last, no. 564, on November 15th, 1816. In the meantime, however, Fr. Pineda had no. 504 on November 19th, 1812, and Fr. Félix Caballero entered no. 538 on December 15th, 1814.

Fr. Antonio Menéndez on April 24th, 1817, entered no. 565; then, on September 16th, 1817, he wrote no. 563, which must be an error. Fr. José Martínez next entered, and continued the error by writing 564 on November 30th, 1817. A more egregious error is committed by Fr. Félix Caballero. On March 16th, 1827, he appears next, but his entry reads no. 806, whereas it should be 568. Fourteen months later he entered his last, but it is erroneously no. 827, on May 27th, 1828.

The Auto-de-Visíta of Fr. Domingo Luna, Presidente, with Fr. Félix Caballero as secretary, without date, though doubtless on the same occasion, May 28th, 1828, closed the register of Mission San Vicente.

A scrap shows that Fr. Félix Caballero held the visitation as Vicário Provincial y Foráneo on June 9th, 1835, at some Mission not named, but after the list of deaths had reached no. 326.

* * *

From numerous personal letters, signatures to circulars, and allusions contained in the eight bound manuscript volumes, so often quoted as the "Archbishop's Archives," the presence of various Dominicans at other Missions after the year 1790 has also been ascertained. It is evident that many of the Fathers wrote, or were mentioned, as resident missionaries of the respective Missions. The results of our researches follow. The dates given are those stated in the letters or documents.

Mission San Fernando de Velicatá. Fr. Antonio Lázaro, January 14, 1803; Fr. Ramón de Santos, July 10, 1809.

Mission San Francisco de Borja. Fr. Melchor Pons, February 5, 1803, June 25, 1798; Fr. Antonio Lázaro, November, 1802; Fr. Thomás de Ahumada, February 17, 1805; Fr. José Martín, October 7, 1816; Fr. Juan Maria Salgado, September 11, 1795, and April 14, 1796, Fr. Ignácio Ramírez de Arrellano, in charge November 16, 1846 (Santa Barbara Archives).

Mission San Ignácio. Fr. Domingo Timón, habitually ill, August 22, 1796; Fr. José Loriénte, August 22, 1796; Fr. Rafael Arviña, November 15, 1802; Fr. Juan González, April 16, 1806.

Mission San José de Comundú. Fr. Plácido Sanz, October 3, 1803; Fr. Vicente Sotomayór, October 22, 1846 (Santa Barbara Mission Archives).

Mission San Miguel Arcángel. Fr. Mariano Yóldi, March 28, 1798, and January, 1803; Fr. Mariano Apolinário, May 27, 1796; Fr. Miguel Abád, February 21, 1799, and April 1, 1799; Fr. Raymundo Escolá, January 14, 1800; Fr. Domingo Luna, August 13, 1829; August 21, 1833, and died there August 8, 1833; Fr. Félix Caballero, August 13, 1829.

Mission San Pedro Mártir. Fr. Ramón de Santos and Fr. José Portela, May, 1806.

Mission Santo Tomás. Fr. José Loriénte, December 10, 1794; May 16, 1797; January 26, 1798; March 2 and 18, 1798; Fr. Miguel López, January 26, 1798; May 21, 1798; and June 23, 1798; Fr. Juan Ríbas, July, 1806; Fr. Eudaldo Surroca, January, 1803. Fr. Tomás Mansilla writes to Pio Pico, March 23, 1846, about the "Estado inseguro y inmoral del Norte de California" (California Archives, Dept. State Papers, vii, 409-411).

Mission San Vicente Ferrer. Fr. Juan Crisóstomo Gómez and Fr. José García, May 4, 1794; Fr. José Loriénte, March 20, 1798; Fr. Ramón López, January, 1803; Fr. Tomás Valdellón, January, 1803; Fr. Miguel Gallégo, April, May, and July, 1803.

Santa Ana, pueblo. Fr. Rafael Arviña, August 22, 1796; Fr. Francisco Hontiyuélo from 1795 to November 26, 1804, when there is mention of his permit to retire to Mexico.

Mission Santa Catalina Vírgen y Mártir. Fr. Tomás Valdellón, January 23, 1798; March 18, 1798; Fr. José Loriénte retires August 3, 1798.

Loreto, pueblo. Fr. José Herrera succeeded by Antonio Berraguérro in October, 1793. Fr. Berraguérro, according to Viceroy Revilla Gigedo, had left without a permit ("Cal. Arch.," tom. xi, 329, Bancroft Collection). Fr. Caietano Pallás, June 15, 1795, to September, 1798, when he retired with permit; Fr. Pablo Maria de Zárate, January 13, 1796; Fr. Vicente Belda, October 29, 1798; January 8, and May 30, 1799; Fr. Rafael Arviña, April, 1803; Fr. Plácido Sanz, January 11, 1804; Fr. Antonio Lázaro, April 22, 1806; Fr. Bernardo Solá, arrived from Mexico, May, 1806; Fr. José Duro arrived from Mexico, May, 1806.

Mission Rosário. Fr. Juan Ríbas, January, May 25, 1803; Fr. José Caulas, May, 1806.

Mission Purísima Concepción. Fr. Antonio Sánchez, February, 1793 ("Cal. Arch.," tom. xi).

Accordingly, the list of Dominican missionaries in Lower California is as follows:

Dominican Fathers in the Missions of Lower California.

Abád, Miguel
Azevedo, Pedro
Águila, Manuel de
Ahumada, Thomás de
Aivár, José
Apolinário, Mariano
Armésto, José
Arviña, Rafaél
Berraguerro, Antonio
Caballero, Antonio
Caballero, Félix
Caballero, Rafaél
Cálvo, Joaquín
Caulas, José
Codina, Jáime
Coéllo, Jórge
Concepción, Antonio
Conouse (?), José
Cruz, Romantino (?) de la
Cruzado, Antonio
Díez Bustamante, José
Duro, José
Escolá, Raimundo
Espín, José
Estévez, José
Extanan (?), Tomás
Fernández, Antonio
Fernández, Mariano
Fernández, Vicente
Fontcubierta, Segismundo
Formoso, Juan Antonio
Galistéo, Francisco
Gallégo, Miguel
Gándara, Pedro (?)
Gandiága, Pedro
García, José
García, Manuel
Ginés, Domingo
Gómez, Juan Crisóstomo
Góngora, José Maria
González, Gabriel
González, Juan
González, Pedro
Grijálva, Juan Pablo
Herrera, José
Hidalgo, Miguel
Hontiyuélo, Francisco
Lafuente, José
Lázaro, Antonio
López, Miguel
López, Ramón
Loriénte, José
Luésma, Antonio
Luna, Domingo
Mansilla, Tomás
Marín, Tomás
Martín, José
Menéndez, Antonio
Mesa, (?)
Mora, Vicente
Muñóz, Nicolás
Naránjo, José
Pallás, Caietano
Peña, Bonifácio Gómez de la
Pérez, Manuel
Pineda, José Miguel de
Pons, Mélchor
Portela, José
Ramírez de Arellano, Ignácio
Ríbas, Juan

Rúiz, José Manuel
Sáles, Luis
Salgado, Juan Maria
Sánchez, José Antonio
Santolárra, José
Santos, Ramón de
Sanz, Plácido
Solá, Bernardo
Soldevilla, Gerónimo
Sotomayór, Vicente
Surroca, Eudaldo
Texéyro, Ricardo
Timón, Domingo
Tiól, Jacinto
Troncoso, Francisco
Valdellón, Tomás
Valdéz, (?)
Valero, Joaquín
Varela, Róque
Verdúzco, (?)
Vidaurréta, José
Viéytez, José Jimeno
Villatoro, José García
Yóldi, Mariano
Zárate, Pablo Maria de
Zavaleta, Martín

Corrigenda.

Vol. i.

Page xvii, insert—Signature of José Antonio Roméu, 520.
Page 9, line 9 from top, cancel "de Marchena."
Page 25, line 18 from top, read Jalisco for Colima.
Page 128, line 6 from top, 1872 should read 1712.
Page 284, note 25, insert "i" after vol.
Page 274, and later, Bustamente should read Bustamante.
Page 519, line 9 from bottom, March should read April.
Page 567, line 4 from top, August should read September.
Page 593, line 6 from top, read Garza for Garda.
Page 593, line 15, read San José del Cabo for Cape San Lucas.
Page 593, note 13, read February 13, for 31.
Page 593, notes 16 & 17 read "Archb. Arch.," for "Sta. Barb. Arch."
Page 604, line 5 from bottom, read 1524 for 1824.
Page 646, Ramón de Lora should be Rámos de Lora.
Page 521 and elsewhere, San Vincente should be San Vicente.

Vol. ii.

Page xxii, line 9 from bottom, after Index insert "a duplicate."
Page 395, line 10 from top, Potoja should be Pantoja.
Page 553, line 4 from top, read nineteenth for eighteenth.
Page 619, line 5 from bottom, abalórias should be abalórios.

Vol. iii.

Page 1 and subsequently, Sarriá should be Sarría.
Page 283, line 4 from top, read Joaquín for Juan Solís.
Page 361, line 4 from bottom, read José for Juan Carrillo.
Page 373, line 14 from bottom and later, read Santa Anna for Ana.
Page 585, line 14 from bottom, read llamare for llamere.

Vol. iv.

Page xxvi, line 4 from bottom, read 1 for 60, 30th Congr.
Page 199, line 11 from top, read Garduño for Carduño.
Page 534, line 2 from bottom, cancel "a book reviewer at that."
Page 580 and later, read Kearny for Kearney.
Page 590, line 8 in text from bottom, read Hunter for Hunt.
Page 599, line 7, after Popes insert Pius.

PRESS COMMENTS

Have been uniformly favorable and generous, the reviews occupying from one-fourth to three columns. It will interest those who invested in the work to know how critics regard "The Missions and Missionaries of California."

This fourth volume closes the series on the general history of the California missions by Fr. Zephyrin, which is undoubtedly the standard work on that subject. . . . There is an ample Appendix, in which the author discusses various interesting questions raised in the course of the work. Among these latter special attention may be called to what is said under the title of "Mission Tales in Word and Picture" (pp. 804-815), with a view to correcting and refuting the misrepresentations of the mission enemies, past and present. . . . The present volume yields nothing in interest or importance to those which preceded it. Fr. Zephyrin is as much at home in the later as in the earlier period, in the byways as in the highways of the history of the California missions. Of all the works that have yet appeared on this subject there is none which can compete with that of Fr. Zephyrin for fullness, accuracy and clearness. The author has not only a complete grasp of his subject, owing to his deep and diligent personal researches, his extensive reading and his thorough familiarity with the country, but he has also a striking element of fairness in handling the succession of difficult and delicate questions which pass over his pages.—American Catholic Quarterly Review.

The operations of Church and State are so inextricably intermingled in California's development that their separate treatment is bound to be inadequate; but as the actual results achieved were mainly the work of the missionaries, the writer who would do justice to the subject must not only have mastered the documentary evidence, but be capable of appreciating the missionaries' motives and viewpoint. For this task Fr. Engelhardt is exceptionally qualified. . . .

One of the many services rendered by our author is his exposure of the methods and animus of the histories of the Pacific States, Mexico and Central America, by H. H. Bancroft. This writer is in no way related, by blood or bent, to George Bancroft, whose "History of the United States," in its first edition, has done some justice to Catholics. H. H. Bancroft wrote only four of the thirty-nine octavo volumes that bear his name; he was a managing editor of a corps of hired craftsmen who were all sceptics like himself. Hence, when describing the missionaries and their motives, "they talk like a blind man about colors, and do not hesitate to distort facts so as to make their work popular."

Fr. Engelhardt does not distort facts. His work is a history, not an apology nor a panegyric, and yet a story of dramatic interest. He has sifted the vast mass of documents with an eye to historical perspective, and set forth the shortcomings as well

as the merits of secular and religious, Indian and Spaniard. . . . . Merely to hold the book (Vol. IV) for a moment is to feel that the work was conceived on large and generous plans. To glance through it, even hurriedly, is to realize that in painstaking research, in thorough and scholarly documentation, the execution is not behind the breadth of view with which it was undertaken. Like the tireless founders and organizers of the Missions, his Franciscan brethren whom he describes so lovingly yet so impartially, Fr. Engelhardt has spared no pains and labors in his task. He has consulted all the sources at his command from the standard histories of California, the "Acta Ordinis Fratrum Minorum," etc., down to decisions in private land cases, to the "Libro de Entierros" or burial records of Santa Barbara. . . . Everywhere is seen and felt the true instinct and handiwork of the genuine historian whose sole aim, as the writer says, is "to dig out the facts, arrange them in connected as well as chronological order, and present them truthfully, clearly and briefly . . ." The style is clear, direct, businesslike, and if defective in color, and that intentionally, still quite adequate to its purpose, the exposition of history. Those who wish to get clearer ideas of the life and labors of the great Franciscan missionaries; of Father Duran, the champion of the Indians, of his difficulties with Pico; of the "Pious Fund," of the "Bear Flag Revolt," and the first stages of the American occupation, of the beginnings of the great dioceses of California, of the discovery of gold, etc., will find the "Missionaries of California" an authoritative and interesting work which should be in every library that undertakes to provide authentic history of this country.—America, New York.

This well documented, and thoroughly digested history of the California missions will be hailed with delight by all who are aware of the author's painstaking scholarship and critical acumen.

Among the most valuable features of Fr. Zephyrin's first volume is a full account of the history and vicissitudes of the famous "Pious Fund." Nowhere has it been brought out so trenchantly as here, that one of the principal causes of the decadence of the Lower California missions was the application of the Pious Fund to purposes other than those for which it was designated. Even the Mexican government has been constrained to admit this, at least semi-officially (p. 594). . . .

There is (in vol. ii) a very valuable introduction of twenty-six pages on "The Sources of Mission History." These sources are mostly unpublished. Fr. Zephyrin has laid practically all of them under contribution—a truly herculean task! . . .

It is with unalloyed pleasure that we hail the fourth volume of the series, which continues and concludes the general history of the missions. Their local history will be told in two or three volumes yet to be published. In the present volume the general history of the missions is carried from about 1836 to the time of Archbishop Alemany, through the changes in territorial government, the looting of the missions, the cruel persecution of the Indians, the period of the Mexican War and the discovery of gold in California, up to the partial restoration of the church property and what may be termed the beginning of the Franciscan renaissance. The author tells the facts as he finds them

in his sources, of which he has been for a long time a painstaking and careful student. It is a pleasure to see the missionaries, their character and methods come out of the ordeal untarnished. It is a pleasure, also, to see many a well developed historical fable definitely demolished. . . .

His own style is simple, forceful, and concise, and we do not hesitate to say, far better adapted to the subject-matter of these volumes than the poetic diction of many a preceding writer whose work, though laying claim to be history, was in reality largely fiction. Besides, Fr. Engelhardt has the true temper of a scholar. He never makes a statement without a reference, quotes his sources copiously whenever necessary, and, unlike the late John Gilmary Shea, who omitted all references in one of his books because he feared other writers would ornament themselves with his feathers, modestly says in his Preface (p. 6): "Though it will never be known what hardship and toil the collecting and reducing of the vast material involved, honest writers are welcome to avail themselves of it all in the interest of truth and justice."—The Fortnightly Review, St. Louis, Mo.

In these volumes Fr. Engelhardt has made a most interesting addition to the literature of California history. The Missions and Missionaries is not to be confused with the stream of books for popular use—part pictures and part sentiment—that issues perennially, responsive to the fascination of the mission buildings. . . . What he has written is a minutely detailed account of the activities and vicissitudes of the Franciscans in the two Californias. . . . As a result we have here a book that is indispensable to anyone who would fully understand the single-minded purpose and earnest devotion which led the fathers of the eighteenth century to relinquish civilization in order that they might bring salvation to the heathen. In itself Fr. Engelhardt's book is a document, of later day than Palóu certainly, but written with the same pen. . . . Apart from the direct statement of events, this volume contains a chapter on the California Indians, and two chapters on the mission system, which students will welcome as giving a full and unequivocal presentation of the standpoint of the missionaries in regard to their wards. . . .

As a student, Fr. Engelhardt has spared no pains to make his volumes proof against errors of fact; he has been assiduous in making use of the local archives and has visited those in the City of Mexico. Indeed, not the least valuable part of his work lies in the introduction on the Sources of California Mission History in his second volume.

Its fullness of detailed presentation and its frank utterance of the attitude of the Church, make the volume the most valuable contribution yet made to the most vexed period of California history.—The American Historical Review.

As the title implies, the author's labors have been directed to the compilation in a connected form of all available historical material relative to the founding, aims and achievements of the missions founded by the Spanish priests, beginning with Lower California and thence proceeding northward to what was orig-

inally known as Alta, or Upper California, all of which is embraced in the present State. . . .

The work contains much interesting detail, and should serve to preserve a great deal that might otherwise in time be lost or forgotten. It is the result of much laborious search among archives of the old missions and numerous libraries, the whole being well digested and arranged in chronological order.—The Sacramento Bee.

Fr. Engelhardt's work is the first history which has been written in full sympathy with the labors of the friars and with careful search of all the authorities. This volume will impress anyone who reads it with the fairness of the writer and his evident sincerity in giving the facts. He takes a rational view of things, and some of his comment on historians who have treated cynically the work of the priests on this Coast is very caustic. Certainly he marshals the facts which prove conclusively the unselfishness of the labors of the Jesuits, as well as the Franciscans in California. . . .

It is difficult for a layman to appreciate this attitude of the Roman priest, or to estimate the force of such religious zeal in overcoming obstacles and in inspiring men to endure hardship, discouragement, illness and even the danger of death by torture. The feature of Fr. Engelhardt's book is that he brings out strongly this unselfish character of the Roman priesthood, which found its finest expression in Father Junipero Serra, the founder of the Franciscan missions in Upper California. He dwells on this spirit again and again, and he often calls attention to the mistakes of secular historians, who evidently were unable to appreciate that religious zeal may inspire a man to do great work without any leaven of the commercial spirit that looks to see whether material profit will follow from his labors. . . .

It is a good thing in these days of fierce money getting to dwell on the work of such men as these Jesuit and Franciscan priests.—The Daily Chronicle, San Francisco, Cal.

The history of the California Missions, with their romantic origins and picturesque developments and spectacular vicissitudes, appeals mightily to both the student and novelist. . . . There have been those who have woven a romance about this institution of the Spanish Friars as fascinatingly written as it is false. The Friars of old did good work with the Indians, but their success was gauged by the religious spirit which they kept alive. They came to save the Indian, but not at the price of their own souls. The Friars were able to evangelize the savage because they had subdued the savage in themselves. Hence, the slurs cast upon the Friars and their work is not true history—it is party pleading, playing to the galleries of bigots. . . . This romance-history is no longer possible. The true historical spirit takes nothing for granted, does not argue "a priori," puts little store by psychology. It does not seek to preach. It does not gloat over tales of backstairs gossip. It sets down just what it finds in the documents at hand; and it uses and interprets these documents.

Here we have the spirit that ensouls the work of Fr. Zephyrin

in his four stately tomes. He could not be induced or inveigled into venturing beyond the documents. . . . But documents must be interpreted; and he is well qualified to do this. As a Franciscan Friar, he knows what the Franciscan spirit and ideal is. . . . Besides this, he knows the Indians. Our author has lived with the redskins for years, has printed books in the Indian dialect. . . . He can understand what the first Friars had to contend with. He can realize the fickleness of those who knew not their best friends. Many documents become intelligible only in this light of experience. . . . Finally, the author has lived in these sacrosanct buildings. . . . He knows why the buildings were built in a given way and in no other. The four tomes are the result of gigantic labor, but the result is worth the labor spent. We are now in a position to see a true picture of the Missions. . . . The work is the last word on the subject. It is indispensable. It ought to be in every place where men go for truth and knowledge. It might be profitably read in the history classes of our schools, if for no other purpose than to show the studious how to write history.—The Rosary Magazine, Dominican.

In one respect, which must not be undervalued, Fr. Engelhardt's "Missions and Missionaries of California" especially excels: clearly and intelligently, vividly yet gently, the author compresses the enormous mass into the frame of his work. Only one, who through years of preliminary study has acquainted himself with the printed and unprinted material, is able in such a masterly way to govern the accumulation and put it into the desired form. The confidence in the author increases the more clearly one perceives how he conscientiously weighs the reasons and counter-reasons and endeavors to be just to all. For this purpose the author, by means of exact and lengthy references to the sources, has rendered it possible for the reader to form an independent judgment. . . . In this laborious undertaking the author has been materially aided by his long experience in the Indian missions, by his linguistic knowledge, and by his intimate acquaintance with the literature on the subject. One may, therefore, entertain full confidence in the historical product of his labors.—Zeitschrift fuer Missionswissenschaft, Munster, Germany.

The fourth volume of his incomparable work, "The Missions and Missionaries," has just appeared. As in the other three so likewise in this one the author faithfully describes the character of the missionaries, their principles, object, methods, means, triumphs and reverses, but with a mass of quotations and references that one cannot but say, this is indeed a history. . . .—Revista Catolica, Jesuit Spanish Weekly, Las Vegas, New Mexico.

Authors, sympathetic and antagonistic, others careful but not always discriminating, and still others imaginative, and, in consequence, not reliable, have written volumes on that ever interesting subject, the missions of California, but it has remained for Fr. Zephyrin Engelhardt to separate the wheat from the chaff and to give to history a singularly valuable contribution. The fact that this work is a churchman's compendium of the his-

tories of the missions gives it great value as well as unusual interest. It is singularly free from bias, the author not hesitating to relate incidents that a narrow mind would not have hesitated to minimize or omit. . . .—The Call, San Francisco, Cal.

It is not strange that Fr. Engelhardt, who has so faithfully and carefully culled from every available source regardless of the individual bias of the writer, has lengthened his history of the missions and missionaries of California to five or six large volumes. Fr. Engelhardt gives so minute and authoritative an account of the explorations, founding and conduct of the missions and presidios in this Golden State, that his book is invaluable to the student. And it will well repay the casual reader for resisting any impatience or desire to "get on with the story" and for perseverance, in the connected and clear grasp of historical events in California that it imparts.—Pasadena Daily News.

Even a cursory examination of "The Missions and Missionaries of California" gives one the impression that it is a monumental work; a careful perusal of it convinces him that it is epochal. At first sight its four large octavo volumes of about eight hundred pages each, prove disconcerting to the conscientious reader who is somewhat dismayed at the magnitude of the task before him; but before long he catches the enthusiasm of the author for the subject and settles down to a profitable and inspirational study of one of the most interesting and romantic periods in American history. . . .

Father Zephyrin's work is replete with matter of the highest interest and importance not only to students of Catholic history but also to the general reader who wishes to know the truth about one of the most important epochs in American history. It is a storehouse of historical data gathered by one to whom the work was a labor of love. His painstaking and conscientious study has given to the world one of the most valuable contributions we have on the history of California.—The Catholic Bulletin, St. Paul, Minn.

In this extensive and authoritative record of the work of Catholic missionaries we are made to realize the first triumphs of the Catholic Church over the American Indian. Being an historian, Fr. Engelhardt discusses in a frank manner the scandals which occurred, and discovers where the guilt belongs: in the unjust and uncalled for interference of state authorities. The holiest work is soon brought to destruction when the Church is betrayed into the hands of political conspirators, for her work is the salvation of souls and not the balance of power among political parties.—The Exponent, Dayton, Ohio.

Fr. Engelhardt has prepared a work of great utility, of great interest, and of a high order of scholarship. . . . No library, Catholic or other, should be without a copy of this great work. —Catholic University Bulletin.

Another most welcome visitor. . . . The work of Fr. Zephyrin is beyond question the most accurate and scholarly presentation of this absorbing theme; at the same time, its superiority takes nothing from its popular interest. To the general reader, as well as to the student, the work appeals. . . . All the matter is drawn from authentic sources, a fact which gives the books a value beyond estimation.—Notre Dame Quarterly, San José, Cal.

Volume I, completed chiefly from original sources, presents very fully and accurately the history of California missions and missionaries from the period of early voyages and discoveries pertaining to the Pacific Coast to the present time.

The founding of the early Spanish missions is narrated with exceptional care and detail and this is followed by a very complete history of the development and scope of religious work under the Jesuit Fathers, the Franciscan Order and the Dominican brotherhoods. The volume is an interesting and valuable record of the missionary work accomplished through these religious orders and of the debt the United States owes these zealous pioneer churchmen for their successful labors in civilizing and Christianizing the Indian tribes resident along the western coast of the New World. The volume is carefully indexed, and will be valuable as a library of reference.—The Baltimore Sun.

Fr. Engelhardt has made a valuable contribution to the historical literature of the country in his present work. Written in a pleasing, flowing style, it gives evidence throughout of deep research into the oldest and most authentic documents relating to the subject, and affords a treasure house of information to the student of early Spanish-American history. The story is told with all the straightforward simplicity characteristic of the Franciscan monk, whose object seems rather to place the facts of history in an orderly and intelligible light, than to effect a work aiming at the applause of men. The whole work is full of absorbing interest. Its fairness will win for it a hearing from all readers regardless of creed, for its story is told frankly and without bias. It is a book that should be found in every library. We hope, indeed, that the Reverend author will find time yet to place a compendium of its contents before the public.—The Pilot, Boston, Mass.

The facts are compiled from original sources, designed to give the reader full and accurate information about the most interesting period of the country's development, and the author has accomplished his purpose in a manner that admits of no doubt. Father Engelhardt's style is clear and luminous. He marshals his facts with remarkable skill. Not only has he caught the spirit of the early missionaries who played such a conspicuous part in their day and generation, but he has transferred it to the pages of his book, and the glorious tale of unselfish love and devotion to duty loses nothing in the telling. To the student of history the author's work contains a veritable mine of information. It is written in a spirit of fairness and the interest of the intelligent

reader never flags as the wonderful story is unfolded, proving the truth of the old adage, "Truth is stranger than fiction."—The Daily Register, Watsonville, Cal.

As regards his present contribution to missionary history, the author may appropriately say of himself, with the Royal Prophet David, in the Forty-fourth Psalm: "My heart hath uttered a good word: I speak of the things whereof I know, my tongue is the pen of him who is a ready writer." "The things whereof I know" of Fr. Zephyrin are the heroic deeds, the zeal and priestly sacrifices of the early missionaries of Lower California; and his work will be what Thucydides called a "Ktema es aei—a possession forever" to all future students of the missionary history of California. . . . The author aims all through his work to be historically accurate; he has methodically arranged and put together the material which he found scattered here and there among the early writers; brushed the dust and mildew from valuable bits of ancient chronicle, and has given us an invaluable work which, from its intrinsic merits, ought to be found in every library in America, and among the collection of every scholar. No man who has not read "Missions and Missionaries of California," may claim familiarity with the ecclesiastical literature of America. The work is entitled to classic honors.—The Intermountain Catholic, Salt Lake City.

This splendid work should adorn every Catholic library in the United States. It has been compiled from original sources, giving it a historic value that is inestimable. The story of the early voyages and discoveries of the missionary fathers in California has all the charm of romance and all the fidelity of fact. Unless one has some knowledge of the heroic work of the pioneer missionaries in the United States, it is almost impossible to obtain a clear idea of the splendid growth of the Church from a tiny seed in what might be termed barren ground. The reverend author, living amid the scenes hallowed by the memory of saintly Jesuit, Franciscan and Dominican missionaries, has told the story of their labors, hardships and struggles with fine skill, and in a most complete manner. . . .—Extension Magazine.

Volume IV of Father Engelhardt's exhaustive history of the Missions and Missionaries of California has come from the publishers. It covers the general history of upper California from the naming of José Castro as temporary civil governor in 1835 until the American occupation in 1846.

This closes the general history of the missions and is by far the most comprehensive work on the subject yet compiled.

When he undertook his huge task the author confesses that he had no intention of producing anything more than a complete chronological record of these famous outposts of civilization; but his researches among the archives of the old and new worlds revealed such a wealth of material that the result has been a learned work of exceptional literary merit which will rank as a

complete and authentic history and a recognized authority on the subject.

For this, California, the United States and the world at large owes Father Engelhardt a debt of gratitude that will be hard to repay.—Los Angeles Express.

The melancholy account of the destruction of the California missions has been told by various historians. But here is a series of volumes on the missions from the careful pen of a Franciscan Father who has devoted his best years, living on the desecrated holy spots, to a painstaking, accurate, documentary history of the rise, growth, and ruins of these missions. A wealth of illustrations and facsimiles bear out the verdict of the text—to the glory of the Franciscan Order and the shame of their godless persecutors.—Benziger's Magazine.

This is volume IV of this great work, and relates to Upper California as part III of general history. Like the three preceding volumes, it helps to meet a real need concerning the history of Christian missions and missionaries in California. . . . It is a marvel of perfection in scope and purpose, comprehensive in detail, interest, and accuracy. Research, scholarship, painstaking care, endless toil, and personal fitness on the part of the author are clearly apparent on every page of this splendid contribution to the missionary history of California.—The Religious Telescope (Unitarian), Dayton, O.

This is a monumental work of the favorably known author, which in detail gives an authentic and extended report of the missionary undertakings for the conversion and civilization of the Indians in California.—Die Katholische Volkszeitung, Baltimore, Md.

The bulky work has been compiled with a world of painstaking and very conscientious labor from original documents and the records of the various Missions. In California as in North America, the Roman Church led the way in missionary work, and her pioneer priests, some of whom were martyred, left a noble record of self-denial and zeal for God. The book is extremely interesting and we are thankful for the kindly courtesy that prompted its sending.—The Pacific Churchman (Episcopal), San Francisco, Cal.

"The Missions and Missionaries of California," by Father Zephyrin Engelhardt, a Franciscan, presents a detailed account based on documentary sources of the missions in California, with some general account of earlier missionary efforts of the Franciscans in the West Indies, Mexico and South America. . . . It is the most complete record of these missions in English and gives every evidence of painstaking accuracy and research.—The Churchman (Episcopal), New York.

This work has been compiled from original sources. . . . The volume before us is prefaced with a list of the original authorities consulted by the author. We note the "archives of the Archbishop of San Francisco, consisting of 2560 letters and other documents bound in eight volumes." "The archives of Santa Barbara, consisting of 2500 Spanish manuscripts." Also many Spanish works not easily available to the average reader. It shows every evidence of careful investigation and study.—The Catholic Citizen, Milwaukee, Wis.

"The Missions and Missionaries of California" is a monumental work. It is from the presses of The James H. Barry Co., typographically and technically a magnificent specimen of artistic bookmaking.—The Catholic Herald, Sacramento, Cal.

It is with genuine pleasure that we call the attention of our readers to this valuable addition to our American Catholic literature, a veritable storehouse of information. . . . One feels that a desire to write a truthful history of the missions of California guided his pen. Thoroughness is written on every page. A Franciscan himself, he is in a position to better appreciate the work of the Friars, and he writes their truthful story. . . . What makes Fr. Zephyrin's work absolutely trustworthy is the fact that he has personally searched all the archives of California and verifies every statement by references to authentic documents, which he enumerates and examines in a thoroughly critical manner in the introduction. . . .

Fr. Zephyrin does not mince words when exposing false statements. A knight of the old school, he is not afraid to tell the truth, and the whole truth at that, and keeps on digging up proof after proof from ancient manuscripts and books until the question in doubt is clearly and thoroughly settled.—St. Anthony's Messenger, Cincinnati, O.

Perhaps there is no chapter in the history of the State in which more misleading work has been done than that relating to the sequestration of the church lands of California. So many so-called historians have either in ignorance or with malice prepense attributed this spoliation to the Americans who came here after the cession of California by Mexico to our own country.

We have before us a history of the State covering this period and dealing with this episode from a source so disinterested that it must put to silence every tongue that would attribute the robbing of the Church to the Americans. The volume referred to is from the pen of Fr. Zephyrin, O. F. M. The work is an exceedingly ambitious one, the volume in question being the fourth on the history of Upper California, and it is Part III of the general history of the State. The chapter which deals with the subject in mind is No. 18, beginning on page 494. This is entitled "Crime Against the Missions Consummated." On page 505 it scores relentlessly the late Pio Pico and a number of others, all Spanish, all Roman Catholic, all

Californian. The date of Pico's overt act in sequestrating the Church lands was 1846, before the Americans appeared here.—The Los Angeles Times.

Of more than ordinary interest, to Californians especially, is "Missions and Missionaries of California," by Fr. Zephyrin Engelhardt, O. F. M., divided into four bulky tomes. . . . He has searched for information through musty, dusty and forgotten manuscripts, many of which are now beyond recovery, having been destroyed in the San Francisco earthquake with the collection known as the "California Archives," and in more modern sources, with an indefatigable will that has produced a scholarly and invaluable addition to history, profane as well as ecclesiastical. . . .—The Los Angeles Graphic.

Father Engelhardt's work is a genuine important addition to the Catholic historical literature of America. . . . It is precisely the incompetency thus animadverted upon that makes the Bancroft histories so generally unreliable, and renders such a work as this present volume of Father Engelhardt's a veritable necessity to the student who would learn facts as they were and not as ignorance or prejudice, or both, distorted them. . . . That the story is an eminently interesting one, and will delight Catholic readers with any taste for the unknown or neglected byways of ecclesiastical history, need hardly be said; and even for readers destitute of such taste, the narrative will often prove as charming as a fictitious tale of adventure. . . . Reading these pages, even when one possesses a fairly adequate knowledge of American ecclesiastical history, gives much the same pleasure that a traveler in Europe, familiar with the more frequented routes, derives from excursions into unknown or neglected byways,—attractive scenes and peoples that have hitherto escaped his notice. . . . A monumental work and a most worthy one. —The Ave Maria.

Fr. Zephyrin's is a history in the strictest and best sense, an organic thing, warm with life and action and movement; not a dry-as-dust recounting of past events, but a portrait of persons and places, things and actions, as full of vividness and glow and color as it is exact in detail, and true in tone, and critical and faithful in execution. . . .

It is impossible for an intelligent reader to deny his confidence to one so extraordinarily equipped. He surrenders himself to the painstaking historian, and cheerfully follows his trusty guide through the long and varied story of the early mission days, feeling none of that trepidation with which the conscientious author avers that he proceeds "to present a full account, in chronological order as far as possible, of the Missions of California." . . . Aside from its literary merit it is more fascinating than any book of fiction and can be depended upon as being as nearly historically correct as it is possible for any book to be. It is a work that should be in every household, especially where children seek books of adventure to read, for in this volume most thrilling experiences are graphically related, and convey a better appreciation of the stupendous undertaking in

the establishment of our beautiful missions which have survived the crumbling years of time and stand to-day, mute witnesses of the zeal, the love and the enduring faith of those pioneers in this western land, the "Missionary Fathers."—The Tidings, Los Angeles, Cal.

The vast amount of research which Fr. Engelhardt must have made is shown in every page. Nothing that he relates lacks authority for backing, and it is impossible to read far into the volume without realizing the sincerity and fairness of the writer. . . . While he is most sympathetic, he never forgets that he is first a historian. His greatest desire in the writing of the history of the missions and their founders is to present the facts, and this he has done without bias, therefore his work, bearing the stamp of authenticity, is of inestimable value to the student and stands as the most complete and reliable record of the missionary pioneers yet written—a lasting contribution to the history of the Golden State.—The Bulletin, San Francisco.

Fr. Zephyrin's readers are not confined to Catholic circles, for his "Franciscans in California" and "Franciscans in Arizona" have found a wide circulation among students of American history—without regard to religious affiliations. . . .

There is no question that he is to-day the best authority on the subject indicated. And may it not in truth be added that the distinction he enjoys is a cause for congratulations on the part of the Catholics of this country.

Those who have been following the late trend of historical research and historical chronicle know the fact only too well. They have had ample cause to deeply regret the apparently studied efforts to eliminate from historical reproduction everything reflecting the early labors of civilization and Christianization carried on in America by the missionaries of the Church.—The Church Progress, St. Louis, Mo.

As to the worth of "The Missions and Missionaries" there can be no dispute; it is of great and enduring value. To its pages every historian must turn for his information regarding those foci of settlement in Alta California whose names remain to the present day like a bede-roll. It is crowded with an enormous amount of minor information derived from the personal letters of the friars as well as from the official papers of the Missions.—Bulletin of the American Geographical Society.

Originally intended for a popular history in one volume, the huge mass and the peculiarity of the material made it evident that only a work based on original documents would satisfy the intelligent reader and critical scholar. Twenty-three years Fr. Zephyrin labored at the work and succeeded in lifting the clouds of misrepresentation which had gathered over the Missions of California. Upon this work thus collected from original sources, the history of the Missions, which now must be written, can and must rest itself. What endless toil lies buried in these

volumes of the Rev. Fr. Zephyrin only those know how to appreciate who at any time were engaged collecting widely scattered material and endeavored to put it in orderly shape. With this work the modest son of St. Francis has erected for himself a monumentum aere perennius.—Pastoral-Blatt, St. Louis, Mo.

The fourth volume of "The Missions and Missionaries of California" has just appeared. It continues the history of the passion of the Franciscan Missions under Mexican rule, and introduces the administration of the Americans, as well as the discovery of gold. . . . Thus the volumes, in which the industrious historian describes the vicissitudes of the Franciscan Missions of California, gradually develop the picture, unknown to the world at large, of the tragedy which annihilated the most promising lode established by the venerable Fr. Junipero Serra. . . . May the work receive the deserved recognition.—Amerika, St. Louis, Mo.

Fr. Zephyrin has completed a splendid history of the California Missions in four volumes, and has indebted all lovers of history to him for this noteworthy achievement.—Our Sunday Visitor.

In a lengthy introduction the author enumerates and qualifies all his sources. This feature alone will be a revelation. Every statement is verified in footnotes. . . . Page after page original authorities are set forth, and facts prove again what the Church and her Orders have done in civilizing the nations.—The Messenger, Harbor Springs, Mich.

Father Engelhardt, the indefatigable and scholarly Franciscan of Santa Barbara, California, has just completed, after twenty-five years of labor, his general history of the California missions. Most of the writings hitherto published on this subject are valueless to the student, because their authors did not consult the original documents, and as a consequence gave us not objective history, but second-hand impressions, often unfair and unjust to the missionaries and their work. With a view to answering effectively the many calumnies and misrepresentations that have disfigured the pages of ignorant or bigoted writers, Fr. Engelhardt has with infinite pains consulted the original Spanish documents. . . .

No honest man henceforth will have the daring to assert that these missions were a failure, if he reads this noble record of seventy-six years (1769-1846). They tell of the baptism of ninety-three thousand immoral, superstitious and brutish Indians, who were made devout Christians, and taught to be competent workmen of every description—carpenters, masons, blacksmiths, shoemakers, spinners, shepherds, cowboys, and fruit-growers.

The utter unselfishness of the Franciscans in California, their infinite patience, their unwavering gentleness towards the Indians, and their unflinching hostility towards the white robbers of the redskins, the deep affection of the Indians for their true friends, and the faith and virtue which that affection and example in-

spired, form a history which reads like a romance. But every line is founded on documentary evidence, the burden of which, however, is saved the casual reader, and the verification of which is assured the student by the use of copious and exact references, footnotes, and appendices.

The work should be in the library of every Catholic, and in every public library in the United States.—The Catholic World.

As one peruses the interesting pages of this entertaining work, one is really startled at the ardor that caused men to leave home and comforts and friends, in fact everything held most dear to the ordinary human being, in order to penetrate the wilds of an unknown land in the search for souls. Through forest and jungle, over mountain and plain, Jesuits, Franciscans and Dominicans pushed their way, with scarce any weapon of defense save the cross they loved so well. . . .

Father Engelhardt's work is most complete. It is carefully compiled and is written in charming style. Valuable illustrations give the great work added worth. Every Catholic who has a desire to know something of the labors of the early missionaries in California should possess a copy.—The Union and Times, Buffalo, N. Y.

It is this kind of history, one that satisfies the demands of criticism, that finds completion in the present (vol. IV.) stately legal-looking quarto. . . . The author has dispassionately investigated the charges made against the missionaries, and has brought to open day the character of the men who originated, disseminated, or published them. The sub-structure of the historical monument has thus been laid broad and deep, and the special history of the several missions can now be laid thereon. It is to be hoped that Fr. Engelhardt may be spared to complete those "two or three volumes" on the local history of the twenty-one missions. . . . The author modestly disclaims any intention of producing a learned work or a work of literary merit. Readers of his pages will most likely think that he has done both. Be that as it may, there can be no question that those who go to this well of "rugged facts" will find therein an almost inexhaustible fountain of inspiration. . . . The author has given us an immense treasure of most valuable and interesting information, presented in an attractive style.—Ecclesiastical Review.

The completed work is a treasury of knowledge in regard to the Padres and the country for which they labored with apostolical zeal. . . . It is a privilege to read these chapters that Father Engelhardt has written, even though many of them sadden the heart with their records of oppression of both friars and Indians.—The Sacred Heart Review, Boston, Mass.

Rev. Fr. Zephyrin has published volume one of what promises to be a monumental work—"The Missions and Missionaries of California." . . . The work is most comprehensive in scope, and its value is further added to by portraits, maps and fac-

similes. Fr. Zephyrin has given to the work the most painstaking care, and has left nothing undone in the shape of reading and consultation, to make the recountal as accurate as possible. These histories of early missionary efforts are full of absorbing interest and should serve to stimulate the lagging faith and energy of latter-day Catholics into a firmer adherence to that religion for which the early explorers and missionaries suffered so much.—The Catholic Columbian, Columbus, Ohio.

This is a monumental work, which in detail furnishes an authentic and full account of the different missionary undertakings for the conversion of the Indians in California. . . . We congratulate Father Engelhardt heartily on the completion of this wonderful work. He has done everything that could be done through restless zeal for research, through excellent explanations, and impartial criticism, in order to preserve for the future the so interesting history of the life and labors of these apostolic men, who in good and bad days toiled with so much energy and self-denial, in order to bring to the benighted Indians of California the blessings of the faith and of civilization. He has truthfully demonstrated that the vanishing character of their work is not to be attributed to the missionaries nor to the poor Indian neophytes, but to the greed of those in whose hands the governing power of Mexico fell after the fall of Spanish regime. . . .

Other historians have gone over the ground, but they have shied at the motto that heads this work, and which the great Leo XIII borrowed from Cicero: "The first law of history is not to dare relate what is false, and not to dare suppress what is true." . . .

The work which, owing to the enormous mass of material, required a colossal measure of time, patience, labor, and energy, often tells a sad, sad story. From documentary evidence we learn of the failure of Indian emancipation, of the loyalty and self-sacrifice of the missionaries, of the contentment of the Indians in charge of the missionaries, how at length their lands were robbed, the neophytes driven out, and the missionaries evicted. Truly a period of plunder! . . . Fr. Zephyrin has realized his aims. In the four volumes we have a truthful history of the California Missions, which every man of education will be delighted to refer to again and again. We should like to see these most meritorious volumes in every public library.—The St. Josephsblatt, Benedictine Weekly, Mount Angel, Ore.

For those that are acquainted with Fr. Zephyrin's works on the Franciscans of California and Arizona this new work scarcely needs a recommendation. For others it may suffice to say that we have here to do with a magnificent historical work which is based upon extensive research and critical sifting of the material, and which therefore furnishes a trustworthy report on the various missionary undertakings for the conversion and civilization of the California Indians. . . .—Excelsior, Milwaukee, Wis.

Father Engelhardt deserves congratulations for his scholarly work, and we trust that his history will find an honored place on the bookshelves of all lovers of history. . . .—The Western Catholic, Vancouver.

Fr. Zephyrin's work is indeed "a history that is a history." It has won a tremendous reputation for accuracy and impartiality. It is the only authentic compilation we have of the mission records. Naturally it represents an amount of research and faithful work hard to measure, and we congratulate the author on the progress of his great task. . . .

The whole work presents a record that is so heroic, so splendid, so full of high adventure and noble enterprise, that it is entrancing. In his introduction the author enumerates and qualifies all his sources, which include all the archives of California. This feature alone will be a revelation, particularly to those who are prone to criticize the missionaries and their motives, without reading or understanding authoritative sources of information on the subject. . . .

As each successive volume appears, it grows more and more interesting. The story which he recounts is one such as the poets of old would have taken for the subject of an epic. (Perhaps a Catholic poet will yet arise to sing this tragic story?) It has "the human appeal" in it. And though the author deals in "facts, facts, facts," and never makes pause to sentimentalize or weep, his vigorous pen, nevertheless, pricks deep at times as he rehearses the wrongs to which the Padres were subjected, or refutes the errors that unsympathetic and prejudiced historians have set down as truth. . . .—The Monitor, San Francisco, Cal.

In his "Missions and Missionaries of California," the author has furnished us with a much needed work, a standard history of the Missions, accurate and complete.

It sets the standard for all efforts of its kind, past and to come. It should be in the hands of every student, every reader; in every library, public and private. From a typographical point of view the volume is in keeping with its valuable contents. There are indices, footnotes, and numerous illustrations, rare old engravings and autographs, maps and portraits. Printed on fine book paper with clear type and wide margins, and simply but richly bound in Franciscan brown, with gold lettering, the volumes make a most attractive work. . . .

A most satisfying feeling of getting at "the facts in the case" comes to the reader of "The Missions and Missionaries of California." The tireless zeal of the author in running facts down to their sources, of never letting up until he has cleared the ground of all doubts and questionings, somehow communicates itself to the reader, and gives him too a love of the chase that compels him to read on and on. This is indeed a unique feature in a work which is purely historical. . . . Such writings are the sort that make thinking men breathe again the old, old blessing on him who invented books. . . .—The Star, San Francisco, Cal.

The old Franciscan Missions of California have been a fruitful theme to many and various writers ever since the American occupancy of California, but never have they been done adequate justice from the historic standpoint, until Fr. Zephyrin Engelhardt undertook the work. He has been tireless in his researches and besides consulting all the known original records has searched from San Francisco to the City of Mexico and even

by proxy in far away Spain, for further original documentary evidence. It is an illuminating and revealing chapter in the life of the true historian to read the author's story of his search for complete information. None but a student can conceive the vastness of the labors involved; and none but he can appreciate how much work the future historian will be saved by Father Engelhardt's relation of what he himself has done. . . .—George Wharton James, in Out West.

Students and others who desire exact information on this subject of perennial interest will welcome this work, compiled from the original Spanish documents and representing the result of many years of labor and research among these and other historical sources.—Sunset Magazine, San Francisco, Cal.

With truly bee-like industry the Rev. Author has compiled, from voluminous original ecclesiastical and secular documents a history of the Old Mission establishments in California, which presents to the reader a vivid picture of the great work of civilization that State owes to the Franciscan Order. . . . The volumes are destined to correct many erroneous and unhistorical descriptions on the Franciscan Missions. The excellent work deserves the widest attention. May it be in great demand, and thus remove the prejudice to which groundless calumnies have given rise.—Der Herold des Glaubens, St. Louis, Mo.

Fr. Engelhardt has undertaken a great work, especially as he furnishes ample authority for every historical fact he elaborates and that is at all obscure or questionable. . . .

There is a brave-heartedness of expression in Fr. Engelhardt's narrative that arrests your attention at once, and allays your apprehensions by giving you the authority for his statements of certain facts that critics unfriendly to Catholic claim might be inclined to credit. Catholic historians are generally not only careful not to claim too much; they are too apologetic even when they are stating simple truths that redound to the glory of the Church.

Fr. Engelhardt has done a fine thing for American history. . . . The details of the dedication to God and His Blessed Mother of the bays and gulfs and rivers and lakes and mountains and the settlements made with the beautiful names that make the history of the country read like a Litany of the Saints. It is a splendid story of the pioneer soldiers of the Cross and of their ceaseless, many-sided battles for Christian civilization.—Freeman's Journal, New York.

The intention of the author, as indicated in the preface to vol. i, was "to furnish full and accurate information in plain language and as concisely as clearness would permit." It can not be denied that the writer succeeded wonderfully in his purpose. Before compiling the history, he examined all the manuscripts available, and he personally visited archives hitherto inaccessible to historians, and thus he was enabled to make of the work a

truly critical history. He was scrupulously careful to secure reliable authorities, and the list of works consulted clearly shows that he looked through about all the books written on the subject. . . . He treated many questions that others have not even touched, and he handled with great tact the controversy about the first Vicar-Apostolic of the New World. "The Missions and Missionaries of California" is worthy of the highest praise for its scholarly thoroughness, its impartiality, its logical arrangement and the agreeable style in which it is written. . . . —Archivum Franciscanum Historicum, Rome.

It would appear that in the voluminous book "The Missions and Missionaries of California," Fr. Zephyrin has the last word on the subject. For completeness along purely historical lines it is doubtful if anything more can be added to what he has compiled. . . .

As one glances over the introduction and notes the multitude of authorities consulted one marvels how it was possible for even a patient Franciscan to accomplish all this in the span of life. . . .

One can realize how pure love for the subject was the great stimulus to work, aided by keen historic conception and splendid literary attainments. . . .

The books are richly illustrated. All the missions are shown, some during their more active period. There are also reproductions of signatures of many persons who played their part during mission days.—The Morning Press, Santa Barbara.

This last volume of Father Engelhardt's unique work brings his History of the California Missions to a close. The 818 pages of this last instalment are crowded with facts vouched for by documentary proofs of an incontrovertible character. . . . One closes the volume with a sigh of regret for those old Missions not unmixed with anger against the men by whose greed they came to disaster. The whole work is a monument of patient research that could only have been the outcome of a great love of justice and a desire to vindicate the memories of the Friars who established the Missions and carried them on with wonderful success for many years. It will be the standard work of reference for all students or writers who interest themselves in the story of that great undertaking. We note lengthy quotations from a multitude of writers of all classes in all sorts of periodicals. . . .

We note the exactness of Father Engelhardt in giving the reference for quotations in footnotes, and we may remark here that this is his general plan throughout the book, thus adding not a little to its usefulness as a work of reference. A valuable note appears in the Appendix under the caption, Mission Tales in Word and Picture, in which the reverend author follows to their evil source and refutes some of the more generally current stories against the Friars. He makes quite a lengthy quotation from a work on Father Serra by Fitch, a glance at which would be sufficient to secure its condemnation by any person of average common sense. Men do not die for gifts they value so little as Fitch

makes Father Junipero Serra value the Catholic Faith, even less perhaps do they spend their lives for them. . . .

With such a work as this on the shelves of our reference libraries, and in the hands of our students of American Church History, it should be an easy matter to run to earth most, if not all, of the unsavory stories that are only too frequent when it is a question of the manufacture of "romance."—The Lamp, New York.

"Auctor in hoc ultimo volumine feliciter absolvit opus magni momenti, anno 1892 incoeptum et cum strenua diligentia maximaque conscientia prosecutum."—Acta Ordinis Fratrum Minorum, Rome, July, 1916. (The "Acta" is the official organ of the Franciscan Order.)

SOME COMMENDATIONS

Apostolic Delegation,
Washington, D. C.

Sept. 30, 1915.

Rev. and dear Father:—

I beg leave to acknowledge the receipt of your fourth volume on the Missions and Missionaries of California, which you very kindly sent me during the summer. The numerous duties of my office have prevented me from having the pleasure of reading it, but I am able to understand from a rapid glance that I have given it that it is a valuable contribution to historical research. I therefore congratulate you on the success of your labors and offer my expression of thanks for the copy that you have sent me.

With good wishes, I am,

Sincerely yours in Christ,

✠ JOHN BONZANO,
Archbishop of Melitene,
Apostolic Delegate.

Apostolic Delegation,
Washington, D. C.

September 25th, 1908.

Rev. and dear Father:—

I beg to acknowledge the receipt of the first volume of your "Missions and Missionaries of California." Please accept my best thanks. I have read the book with the most lively pleasure and edification. I am sure that such a volume will serve as a great incentive both to our priests and people to do noble deeds for the glory of Holy Church. The story of the early missionaries with their heroic deeds and great privations cannot but fire with a holy enthusiasm, the youth of the country upon whom we must depend for the preservation and development of the wonderful works so well begun by the missionaries of early days.

Praying God to bless you with His Holy Grace in order that you may continue your labors in this chosen field, I am,

Sincerely yours in Christ,

✠ D. FALCONIO,
Apostolic Delegate.

(On receipt of vol. ii.)

Rome, Piazza Cavour 17,
August 10th, 1912.

Dear Rev. Father:—

I cannot too strongly express my approbation of the devotion and indefatigable labor which has produced this work of paramount importance both to the History of the Church in America and to the History of our beloved Order. . . .

✠ D. CARD. FALCONIO.

(On receipt of vol. iii.)

I can only reiterate what I have already told you of the high esteem in which I hold the monumental work you are producing.

I pray that God and St. Francis, whose glories you are spreading, may grant you the health and strength you need to carry to its completion your meritorious undertaking. . . .

✠ D. CARD. FALCONIO.

(On receipt of vol. iv.)

Rome, Piazza Cavour 17,
January 9th, 1916.

Dear Rev. Father:—

I have received the fourth volume of your fine work, and I shall read it with great pleasure. I pray that God may spare you for many years and give you the strength necessary to complete the entire series. Such an important historical work ought to be completed by the same mind and hand that began it. . . .

With my special blessing, I remain,

Sincerely yours in Christ,
✠ D. CARD. FALCONIO.

Office of the Archbishop,
1100 Franklin Street,
San Francisco, California.

March 29, 1913.

Dear Father Zephyrin:—

I have received to-day the third volume of your splendid work on the Missions, for which please accept my heartfelt thanks. I am very glad that you are getting on so well with this work, which will be for all time a standard work on the Missions founded by your Fathers.

Sincerely yours,
✠ P. J. RIORDAN,
Archbishop of San Francisco.

Chancery Office,
114 East Second Street,
Los Angeles, Cal.

February 12, 1909.

My Dear Father Zephyrin:—

I take great pleasure in congratulating you upon the first volume of your "History of the Missions." It is indeed a source of great pride for us that you have been able to give your life so thoroughly to the study of the Missions, bringing to it the most searching and scholarly investigation so that really we have in it what one might well call "the last word on the Missions."

I really feel that we should congratulate ourselves upon this work, for it is a blessed thing to have these Mission records so carefully investigated and edited. I do not need to commend the work—it commends itself. I would like to see it in every library and in every home.

Trusting that we may soon have the privilege of reading the second volume, I am, my dear Father Zephyrin,

Yours very sincerely in Christ,
✠ THOMAS J. CONATY,
Bishop of Monterey and Los Angeles.

(From the Bishop of Sacramento, Cal., on receipt of vol. i.)

It is a most interesting and useful book—a great credit to you and the Franciscan Order—while it affords a fund of information given in a way that never tires. Those to whom I have shown it, said they were delighted with it.

(On receipt of vol. iv.)

I had not the opportunity before now of thanking you for the fourth volume of your beautiful and complete History of the Missions of California. I consider it a great honor to your Order as well as a blessing to the people that we have such a complete history of what is most dear to every one in this country.

Yours sincerely in Christ,
✠ THOMAS GRACE.

(From the Most Rev. Superior General.)

Curia Generalitia,
Ord. Fr. Min.,
Roma, via Merulana, 124.

15/V, 1912.

Reverende Pater, Dominus det tibi pacem!

Gratias ex corde tibi offero pro vol. ii, praeclari operis tui, cui titulus "Missions and Missionaries of California" quod filiali cum affectu Mihi dedicasti.—Jam tot homines scientiae et criticae laudarunt vol. i, ejusdem operis valorem, ut revera superfluum sit quod et ego extollam ejus excellentiam.—Libenti animo tibi benedico ut operae tuae in dies majori coronentur successu.

Addictissimus in Corde Jesus,
FR. PACIFICUS,
Min. Gen.

(On receipt of third volume.)

FR. PACIFICO MONZA DA VICENZA,
Ministro Generale Di Tutto L'Ordine Dei Frati Minori

Ringrazia E Benedice pro iii volumine historiae Missionum in California. Activitatem tuam quam maxime laudat et exoptat, ut cedat in multiplicanda merita tua spiritualia, et in augendam gloriam Dei proximorumque salutem. Ex corde Dei largissimam benedictionem super te implorat.—Roma, 29/IV, 1913.

I do not believe that you need fear criticism. Of course, such a work does not want to be read only, but studied in order to pass a just judgment. So far I have only heard it praised. For the good which it will work inside and outside the Order, we will say with St. John Capistran, whose feast we celebrate to-day, "Non nobis, Domine, non nobis, sed Nomini Tuo det gloriam."

Most Reverend Superior-General is delighted with the work. He thanks you for it and sends you the Seraphic Blessing.—Fr. Leonard, O. F. M., Definitor-General, Rome.

(On receipt of first volume in 1908.)

St. Louis, Mo., August 24, 1915.

My dear Father Zephyrin:—The first copy of Vol. IV "The Missions and Missionaries of California," which you so kindly addressed to me, came to hand. . . . I wish to congratulate you

upon the completion of this fourth volume. You have been and are doing something great—a great work. May God give you the necessary health and strength to carry out—finish what you have proposed to yourself. . . .

FR. SAMUEL MACKE, O. F. M., Provincial.

I have received the copy of volume i of your work which you had the kindness to send me. Allow me to congratulate you upon finishing the first volume. It is a handsome book and I sincerely hope it will meet with all the success it so justly deserves. I shall also see that the work is well spread throughout our Province.—Fr. Cyprian Bannscheidt, O. F. M., Provincial, St. Louis, Mo.

Dear Rev. Father:—I have read about 150 pages of the fourth volume, and find it even more interesting than the former volumes. Please send to every one of our Convents and Residences all the volumes not yet purchased, so that every house in our Province may have a complete set. Send the bill to me.—Fr. Rudolph Bonner, O. F. M., Provincial, Cincinnati, O.

. . . Fidelity to uncolored facts and ancient documents as they are found gives the work an artless attractiveness all its own—the unique beauty of truth. Especially pleasing is the charitable impartiality which, faithfully fulfilling the promise of the title, gives to the missionaries of the secular clergy and to those of other religious Orders as well as of our own, the attention they deserve. The many appropriate illustrations and excellent and accurate maps greatly enhance the volume's beauty and value. The Appendix is a priceless addition. . . . Enclosed please find check for one dozen copies.—Fr. Edward Bleke, O. F. M., Provincial, New York.

I congratulate you upon what you have achieved and hope that the second volume will not be long in coming. Kindly have the publisher send a dozen copies to my address together with the bill.—Fr. Chrysostom Theobald, O. F. M., Provincial, Cincinnati.

Your work is certainly a grand one, of which every Franciscan has reason to feel proud. It is a pity that we have no one to write a similar history of the Franciscans and their work in the East.—Fr. Anselm Kenedy, O. F. M., Provincial, New York.

I seize this opportunity to offer you my cordial congratulations on the successful completion of this great work, which represents a beautiful and lasting testimony of your tireless zeal and industry. The Lord bless my former classmate.—Fr. Eugene Buttermann, O. F. M., Ex-Provincial, Metamora, Ills.

I congratulate your Reverence on the monumental work on the Missions of California of which we have received the first installment. God bless you for the labor of love. The sons of St. Dominic and of St. Ignatius will join with your own brethren, the sons of the great Patriarch St. Francis, in blessing you for

honoring the saintly men who have sanctified and fructified the soil of Lower California by their sweat and their prayers and toils. I have been able to read but little of the work, but what I have read has made me hungry for the rest. We intend to read the book after a while in our dining room. . . .—Richard A. Gleeson, S. J., Provincial.

Let me congratulate you upon the brilliant victory you have achieved, and to extend to you the hope that your health may be spared for many years to prosecute the historical work for which you are so singularly fitted. . . .—D. Kiely, Vicar General, Salt Lake City.

Allow me to extend to you my sincerest congratulations upon the happy completion of the first volume of your monumental work, "The Missions and Missionaries of California." This able pioneer work in the uncultivated field of Church History of our country places your name among the ablest historians, and sheds a luster upon the Commissariat, the entire Province and the whole Order. I shall have the novices read your excellent book at table. May you be spared for many years to come in order to give us the complete history of missionary labors in California. —Fr. Roger, O. F. M., Master of Novices, Teutopolis, Ills.

I am in receipt of the first volume of the work on "The Missions and Missionaries of California." From a cursory examination it appears to be a work of more than ordinary value and interest, and which will fully repay careful reading. The period covered is one of the most interesting in early American history, and it is a pleasure to find it so thoroughly treated. I now subscribe for the subsequent volumes as issued.—Victor J. Dowling, Judge of the Supreme Court of New York.

The fourth volume of "The Missions and Missionaries of California" is a splendid addition to our library. In fact, it is indispensable to us. The students here are delighted with it. . . . —Rev. Thomas L. O'Neil, C. S. P., Chaplain, Newman Hall, University of California.

I have begun to read the splendid fourth volume, and find it no less fascinating and thrilling than the preceding volumes. . . . —Fr. Joachim, O. F. M., San Francisco.

Everybody seems to be exceedingly pleased with the work. I have not heard the least adverse criticism. I noticed the splendid Appendix. Quite opportune and to the point. . . .—Fr. Novatus Benzing, O. F. M., Phoenix, Arizona.

I have just received volume iv of your Missions and Missionaries. Of course I have read only a little of it so far, but I know its high quality from that of the others. It is a great work, and I thank and congratulate you in the name of historical students everywhere. . . .—Herbert E. Bolton, Prof. American History, University of California.

I am more than glad to include your most valuable work in my historical library. . . . You have made a great contribution to the history not only of the Church but of the State, and this monumental labor will be aere perennius. . . .—Charles F. Lummis, Los Angeles.

We greatly appreciate volume four of your most valuable work. When the index is secured "The Missions and Missionaries of California" will be one of the most useful reference works in our California collection.—J. L. Gillis, Librarian California State Library, Sacramento.

As an enthusiastic student of California history for over twenty years I write to offer you my sincerest congratulations on your second volume. Your Introduction particularly appealed to me with its concise and just summaries of the sources and the appreciation of later writers. Your appraisal of Bancroft is a model of just credit and condemnation, in fact the best thing I have seen in this line, as he is generally given either fulsome praise or absolute denunciation. . . .—Rev. Joseph M. Gleason, Palo Alto, Cal.

"The Missions and Missionaries" is a magnificent and monumental work. Please send fourth volume, as of course we must have it to complete the set. . . .—Rev. J. Havens Richards, S. J., Canisius College, Buffalo, N. Y.

Received your book, and what is more, read in it. While reading in the first chapter I was struck by the easy flow of language and by the clearness and logic of thought. . . .—Fr. Apollinaris, O. F. M., Sacramento.

Accept my sincere congratulations on the completion of your great history. I can quite imagine the satisfaction you must feel after the untold labor that the publication of such a work involves. . . .—Fr. Francis de Sales, O. F. M.

I finished reading "The Missions and Missionaries," and hasten to congratulate you on its general excellence. I found it as interesting as any story could be; in fact, the stirring events told with such a wealth of detail make the volumes read like a story; but this is of less importance compared with the knowledge that you have given us a true account of the so-called secularization of the Missions, an account for which so many friends of truth have longed, and which was really necessary. . . . You are doing a great service to the Church and the Order. . . .—Fr. Silas, O. F. M., St. Joseph's College, Teutopolis, Ills.

The fourth is the best of the four great volumes. I find it more absorbing reading than any novel. . . . No priest or Catholic layman who bears a reputation for being either scholarly or well informed in matters Catholic can afford to be without this historical work. . . .—Rev. William Hughes, Lecturer Catholic Indian Bureau.

I just received your third volume of the Missions. I know by looking over the top pages that it is a book of great interest, which will recommend itself to every intelligent person. You deserve exceeding credit for the industry, patience and ability displayed in such great labors. . . .—Y. Sepulveda, Attorney, Mexico City.

Congratulations on your book. I have been looking it over every chance I got. You have done a noble work. May God spare you to do more.—Fr. Fidelis Reynolds, O. F. M., Paterson, N. J.

The book is one of the most fascinating works on the subject that it has been my privilege to read.—Alice J. Stevens, Los Angeles, Cal.

I have read your volume "The Missions and Missionaries of California" with intense interest. The Jesuits and Dominicans owe you a debt of gratitude for your extensive researches in regard to their work in Baja California. Certainly no other work in English, or Spanish for that matter, has covered the ground as you have. The material from Spanish sources is too scattered to be of use to any one save a painstaking student. I am very proud to own a copy.—Anna McC. Beckley, Principal Reference Department, Public Library, Los Angeles, Cal.

We have two sets of your works in our library. You deserve the praise and thanks of the whole Order, but especially of the Franciscans in the United States. . . .—Fr. Hugh Straud, O. F. M., Oldenburg, Ind.

Permit me to express my astonishment and admiration at your zeal in bringing out these histories. I hope that God may spare you many years to continue this work. You certainly have earned the gratitude of posterity. . . .—Fr. Honorius Busch, O. F. M., Indianapolis.

With the greatest satisfaction I have read the fourth volume. To tell the truth, my pleasure is mixed with some sadness at the thought that we in New Mexico have no Fr. Z., who could do for this State what you have done for California: give us just such a history of the Missions which would effectively silence those that calumniate the intrepid missionaries who planted the Cross on this soil. We hope that God in due time will send us one. I congratulate you. . . .—Rev. L. Guillen, S. J., Las Vegas, New Mexico.

LAUS DEO!

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Engelhardt, Zephyrin

The missions and missionaries of California

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